

11-30 H50

# I S A I A H.

A

## NEW TRANSLATION;

By the late ROBERT LOWTH, D.D.  
BISHOP of LONDON.

WITH A

### SUMMARY VIEW AND EXPLANATION

OF THE SAME.

CONSISTING OF

- I. PRELIMINARY OBSERVATIONS and GENERAL RULES for understanding the Prophetic Stile.
- II. A PARTICULAR ACCOUNT of each CHAPTER in order.

IN WHICH

The general Stile of the Prophet is characterized; the Beauty and Sublimity of particular Passages remarked; the change of Persons or Speakers, the transition from one part of the Subject to another, and the connexion and scope of the whole pointed out; Improvements in the Translation where they seem to be of most consequence, taken notice of; with Illustrations of the Customs, Manners, and Circumstances to which the Prophet alludes, and the Application of the different parts of the Prophecy to those Events to which they are supposed to refer.

THE WHOLE BEING INTENDED

To render the Prophecy intelligible, useful, and agreeable to Readers of every Description.

By JOHN SMITH, D.D.

Minister of the Gospel at *Campbleton*.

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L O N D O N:

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1751

PREFACE

MUSEVM  
BRITAN  
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THE following  
plicity of Ilish by the late Rev. Dr. Lortch.  
Bishop of London, is a Work of such distin-  
guished merit and acknowledged utility as  
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its favor. But the price has justly placed it  
out of the reach of many persons who would  
very willingly read it. To remedy this incon-  
venience and give those persons an oppor-  
tunity to purchase it it is here reprinted in  
a smaller

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# P R E F A C E

BY THE

E D I T O R.

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THE following Translation of the Prophecy of *Isaiah* by the late Rev. Dr. *Lowth*, Bishop of *London*, is a Work of such distinguished merit and acknowledged utility as precludes the necessity of saying any thing in its favor. But the price has hitherto placed it out of the reach of many persons who would very willingly read it. To remedy this inconvenience and give those persons an opportunity to purchase it, it is here reprinted in

a smaller size, and at a moderate price. The Preliminary Dissertation at the beginning, and the Notes at the end of the quarto Edition though excellent in themselves, yet abounding in philological learning and consequently of little use to the generality of Readers, are entirely omitted. At the same time, it was thought, that some farther help for the better understanding this incomparable Book might properly accompany it. Of this nature, it is humbly presumed, is the Treatise prefixed, which fell into the Editor's hands by a seasonable Providence just as he had concluded to republish the above-mentioned Work, and was looking out for something of the kind to fill up his plan.—The Author, the Rev. Dr. John Smith, Minister of the Gospel at *Campbleton* in *Scotland*, has in the little Tract, from which this is taken, gone through the whole Writings of the Prophets in the same masterly



# PREFACE.

terly manner; but as the Prophecy of  
 Ifaiah terminates this Volume, *his Summary*  
 View and Explanation thereof, added to his  
 short Preliminary Observations on the Pro-  
 phetic Stile, is all that is here printed.—In  
 this Writer's advertisement, the following  
 particulars, among others, are premised,  
 which restricted in their application to the  
 single Prophecy before us, shall conclude  
 this Preface. Speaking of the propriety of  
 reducing Commentaries on Scripture to a  
 smaller scale for more general utility, "If;  
 "says he, so many of the scattered rays can  
 "be collected into one point, as may ena-  
 "ble the reader of any portion or chapter  
 "of Scripture to see, as it were, with a  
 "glance of the eye, the scope and meaning  
 "of the whole, with the connexion of the  
 "several parts—if the meaning of the sacred  
 "Writers can be exhibited in its own na-  
 "tive, noble and beautiful simplicity, freed  
 "from

" from every false gloss of human system;  
 " by which it is frequently disguised, and  
 " from every load of extraneous matter  
 " with which it is frequently oppressed—a  
 " most important object would be gained  
 " indeed. The sacred volume would be  
 " more read and better understood; its  
 " influence on the heart would be more  
 " powerful, and its effect on the human  
 " conduct more manifest. How far the  
 " following attempt may be conducive to  
 " these desirable ends, or how far it may  
 " be proper to extend the same plan to  
 " other parts of Scripture, it is the part of  
 " the Public alone to judge.—The Author  
 " has only to add, That he has been care-  
 " ful to derive every necessary information  
 " from the most respectable authorities. He  
 " has consulted the most approved Com-  
 " mentators in our own, and several in  
 " other languages. He has particularly  
 " availed

"availed himself on many occasions of the  
 "assistance furnished by those later writers;  
 "whose labours have cast so much light on  
 "the greater part of the Prophetic Writings;  
 "such as *Bishop Lowth*, *Mr. Blayney*;  
 "*Bishop Newcome*, *Bishop Newton*, and  
 "*Dr. Kennicott*.—If any Reader should  
 "wish for a more critical knowledge of  
 "this part of sacred writ, he may derive it  
 "from these learned Authors, and from  
 "*Houbigant*, *Michaelis* and *Vitringa*—or,  
 "if more of practical uses, inferences, re-  
 "flections, and improvements should be  
 "desired, the Writers of larger Commen-  
 "taries will amply supply them. But the  
 "object here aimed at was brevity, no less  
 "than utility and plainness."



# ERRATA.

## PRELIMINARY OBSERVATIONS.

Page 8	Line 24	read	principal.
—15	—28	—	all.
—54	—15	—	to.
—59	—21	—	refer.
—88	—14	—	highest.

## I S A I A H.

Page 109	Line 19	read	plebeians.
—151	—15	—	Pharaoh.
—170	—5	—	Confidence.
—174	—18	—	founded.

PRELIMINARY

## PRELIMINARY OBSERVATIONS

ON THE

## PROPHETIC STILE.

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THE writings of the Prophets, the most sublime and beautiful in the world, from their not being more generally understood, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men. Many prophecies are somewhat dark, till events explain them. They are, besides, delivered in such lofty and figurative terms, and with such frequent allusions to the customs and manners of times and places, the most remote, that ordinary readers cannot, without some help, be supposed capable of understanding them. What is not understood is seldom read : or, if at any time it be, it is only as a task, begun without inclination, gone through without pleasure, and ended without profit. It must therefore be of use to make the language of prophecy as intelligible as may be, by explaining those images and figures of speech in which it most frequently abounds : and this generally may

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be done, even when the prophecies themselves are obscure.

Some prophecies seem as if it were not intended that they should be clearly understood before they are fulfilled. As they relate to different periods, they may have been intended for exciting the attention of mankind, from time to time, both to Providence and to Scripture, and to furnish every age with new evidence of the truth of Divine revelation; by which means they serve the same purpose to the last ages of the world that miracles did to the first. Whereas, if they had been in every respect clear and obvious from the beginning, this wise purpose had been in a great measure defeated. Curiosity, industry, and attention, would at once be at an end; or, by being too easily gratified, would be little exercised.

Besides, a great degree of obscurity is necessary to some prophecies before they can be fulfilled; and if not fulfilled, the consequence would not be so beneficial to mankind. Thus, many of the ancient prophecies concerning the destruction of Jerusalem, had a manifest relation to the remoter destruction by the Romans, as well as to the nearer one by the Chaldeans. Had the Jews perceived this, which was not indeed clear enough till the event explained it, they would probably have wished to have remained for ever in their captivity at Babylon, rather than expose themselves or their offspring, a second time, to a destruction



destruction so dreadful as that which they had already experienced. In like manner, the prophecies relating to the Messiah had a view both to his first and to his second coming; they spoke of him as suffering, and yet conquering and reigning. The Jews, led by their situation first to wish, and then to expect a conquering Messiah, did not clearly see the order of the prophecy, and that it behoved Christ first to suffer, and then to enter into his glory; and therefore, ignorantly and in unbelief, they were instrumental in fulfilling the prophecy, by shedding that blood which was to atone for the sins of mankind: but this they could never have been so impious as to have attempted, had they fully known that they were crucifying the Lord of glory.

With respect to our times, by far the greatest number of prophecies relate to events which are now past; and, therefore, a sufficient acquaintance with history, and with the language and stile of prophecy, is all that is requisite in order to understand them. Some prophecies, however, relate to events still future: and these too may be understood in general, although some particular circumstances connected with them may remain obscure till they are fulfilled. If prophecies were not capable of being understood in general, we should not find the Jews so often blamed, in this respect, for their ignorance and want of discernment. That they did actually understand many

of them, when they chose to search the Scriptures, we know. Daniel understood from the prophecies of Jeremiah the time at which the captivity in Babylon was to be at an end; and the scribes knew from Micah, and told Herod, where the Messiah was to be born. A very little attention might have enabled them in the same manner to understand others, as they probably did: such as the seventy weeks of Daniel; the destruction of the Babylonian empire, and of the other three that were to succeed; and also the ruin of the people and places around them, Moab, Ammon, Tyre, Sidon, Philistia, Egypt, and Idumea. Perhaps, indeed, a few enigmatical circumstances might have been annexed, which could not be understood till they were accomplished; but the general tenor of the prophecies they could be at no loss to understand. With regard to prophecies still future, we are in a similar situation. We know in general, that the Jews will be gathered from their dispersions, restored to their own land, and converted to Christianity; that the fulness of the Gentiles will likewise come in, that Antichrist, Gog and Magog, and all the enemies of the church will be destroyed; after which the gospel will remarkably flourish, and be more than ever glorified. But several circumstances connected with those general events must probably remain

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in the dark, till their accomplishment will clearly explain them.

But this degree of obscurity which sometimes attends prophecy, does not always proceed from the circumstances or subject; it frequently proceeds from the highly poetical and figurative style in which prophecy is for the most part conveyed, and of which it will be proper to give some account. To speak of all the rhetorical figures with which the Prophets adorn their style, would lead us into a field too wide, and would be more the province of the rhetorician than of the commentator. It will be sufficient for our purpose at present, to attend to the most common of them, consisting of Allegory, Parable, and Metaphor; and then to consider the sources from which the Prophets most frequently borrow their images in those figures, and the sense which they wish to convey by them.\*

By *allegory*, the first of the figures mentioned, is meant that mode of speech in which the writer or speaker means to convey a different idea from what the words in their obvious and primary signification bear. Thus, "Break up your fallow-ground, and sow not among thorns," (Jer. iv. 3.) is to be understood not of tillage, but of repentance. And these words, "Thy rowers have brought thee into great waters: the east wind hath

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hath

\* Vid. Lowth de Sacr. Poet. Heb. passim. et Houbigant in præf. ad proph.



hath broken thee in the midst of the seas," (Ezek. xxvii. 6.) allude not to the fate of a ship, but of a city.

To this figure, the *parable*, in which the Prophets frequently speak, is nearly allied. It consists in the application of some feigned narrative to some real truth, which might have been less striking, or more disagreeable, if expressed in plain terms. Such is the following one of Isaiah, (v. 1, 2.) "My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." The seventh verse tells us that this vineyard was the house of Israel, which had so ill requited the favour which God had shewn it.

There is, besides, another kind of allegory not uncommon with the Prophets, called *mystical allegory*, or *double prophecy*. Thus, it is said of Eliakim, (Isa. xxii. 22.) "And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open." In the first and obvious sense, the words relate to Eliakim, but in the secondary or mystical sense, to the Messiah. Instances of the same kind are frequent in those prophecies that relate to David, Zerubabel,

Zerubabel, Cyrus, and other types of Christ. In the first sense, the words relate to the type; in the second, to the antitype. The use of this allegory, however, is not so free or so frequent as that of the former. It is generally confined to things most nearly connected with the Jewish religion; with Israel, Sion, Jerusalem, and its kings and rulers: or such as were most opposite to these; Assyria, Babylon, Egypt, Idumea, and the like. In the former kind of allegory the primitive meaning is dropped, and the figurative only is retained: in this, both the one and the other are reserved; and this it is that constitutes the difference.

But of all the figures used by the Prophets, the most frequent is the *metaphor*, by which words are transferred from their primitive and plain, to a secondary and figurative meaning. This figure, common in all poetry, and in all languages, is of indispensable necessity in Scripture; which, having occasion to speak of divine and spiritual matters, could do it only by terms borrowed from sensible and material objects. Hence it is that the sentiments, actions, and corporeal parts, not only of man, but also of inferior creatures, are ascribed to God himself; it being otherwise impossible for us to form any conceptions of his pure essence and incommunicable attributes. But though the Prophets, partly from necessity, and partly from choice, are thus profuse in the use of

metaphors, they do not appear, like other writers, to have the liberty of using them as every one's fancy directed. The same set of images, however diversified in the manner of applying them, is always used both in allegory and metaphor, to denote the same subjects, to which they are in a manner appropriated. This peculiar characteristic of the Hebrew poetry might perhaps be owing to some rules taught in the prophetic schools, which did not allow the same latitude in this respect as other poetry. Whatever it may be owing to, the uniform manner in which the Prophets apply these images, tends greatly to illustrate the prophetic style; and therefore, it will be proper now to consider the sources from which those images are most frequently derived, and the subjects and ideas which they severally denote. These sources may be classed under four heads; Natural, Artificial, Religious, and Historical.

I. The first and most copious, as well as the most pleasing source of images in the prophetic writings, as in all other poetry, is Nature; and the principle images drawn from nature, together with their application, are the following:

The sun, moon, and stars, the highest objects in the natural world, figuratively represent kings, queens, and princes or rulers; the highest in the world politic: "The moon shall be confounded, and the sun ashamed," *Isai. xxiv. 23.* "I will  
cover



cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light," Ezek. xxxii. 7.

Light and darkness are used figuratively for joy and sorrow, prosperity and adversity: "We wait for light, but behold obscurity; for brightness, but we walk in darkness," Isa. lix. 9. An uncommon degree of light, denotes an uncommon degree of joy and prosperity; and *vice versa*: "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold," Isa. xxx. 26.—The same metaphors are likewise used to denote knowledge and ignorance: "If they speak not according to this word, it is because there is no light in them," Isa. viii. 20. "The people that walked in darkness have seen a great light," Isa. ix. 2.

Dew, moderate rains, gentle streams, and running waters, denote the blessings of the gospel; "Thy dew is as the dew of herbs," Isa. xxvi. 19. "He shall come unto us as the rain," Hosea vi. 3. "I will water it every moment," Isa. xxvii. 3. "I will pour water on him that is thirsty," Isa. xlv. 3.

Immoderate rains, on the other hand, hail, floods, deep waters, torrents, and inundations, denote judgments and destruction: "I will rain upon him an overflowing rain and great hailstones," Ezek xxxviii. 22. "Waters rise up out

out of the north, and shall overflow the land," Jer. xlvii. 2.

Fire also, and the east wind, parching and hurtful, frequently denote the same: "They shall cast thy choice cedars into the fire," Jer. xxvii. 7. "He stayeth his rough wind in the day of the east wind," Isa. xxvii. 8.

Wind in general is often taken in the same sense: "The wind shall eat up all thy pleasures," Jer. xxii. 22. Sometimes it is put for any thing empty or fallacious, as well as hurtful: "The Prophets shall become wind," Jer. v. 13. "They have sown the wind, and they shall reap the whirlwind," Hof. viii. 7.

Lebanon and Carmel; the one remarkable for its height and stately cedars, was the image of majesty, strength, or any thing very great or noble: "He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one," Isa. x. 34. "The Assyrian was a cedar in Lebanon," Ezek. xxxi. 3. The other mountain, (Carmel) fruitful, and abounding in vines and olives, denoted beauty and fertility: "The glory of Lebanon shall be given it, the excellency of Carmel," Isa. xxxv. 2. The vine alone is a frequent image of the Jewish Church: "I had planted thee a noble vine," Jer. ii. 21.

Rams, and bullocks of Basan, lions, eagles, sea-monsters, or any animal of prey, are figures frequently used for cruel and oppressive tyrants  
and

and conquerors: "Hear this word, ye kine of Bashan, which oppress the poor," Amos iv. 1. "The lion is come up from his thicket," Jer. iv. 7. "A great eagle came unto Lebanon, and took the highest branch of the cedar," Ezek. xvii. 3. "Thou art as a whale in the seas" Ezek. xxxii. 2. "The unicorn shall come down, —and their land shall be soked with blood," Isa. xxxiv. 7.

II. The ordinary occupations and customs of life, with the few *arts* practised at the time, were another source from which the Prophets derived many of their figures; particularly,

From husbandry in all its parts, and from its implements: "Sow to yourselves in righteousness, reap in mercy; break up your fallow-ground," Hos. x. 12. "Put in the sickle, for the harvest is ripe," Joel iii. 13. "I am pressed under you, as a wain under a load of sheaves," Amos ii. 13. Threshing was performed in various ways, (mentioned Isa. xxviii. 24. &c.) which furnish a variety of images denoting punishment: "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brags, &c." Micah iv. 13. The operation was performed on rising grounds, where the chaff was driven away by the wind, while the grain remained; a fit emblem of the fate of the wicked, and of the salvation of the just: "Behold I will make thee a new threshing-instrument having teeth;



teeth; thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them," Isa. xli. 15, 16.

The vintage and wine-press also furnished many images, obvious enough in their application: "The press is full, the fats overflow, for their wickedness is great," Joel iii. 13. "I have trod the wine-press alone.—I will tread down the people in mine anger," Isa. lxiii. 3. &c. As the vintage was gathered with shouting and rejoicing, the ceasing of the vintage-shouting is frequently one of the figures that denote misery and desolation: "None shall tread with shouting; their shouting shall be no shouting," Jer. xlviii. 33.

From the occupation of tending cattle, we have many images: "Wo unto the pastors that destroy and scatter my sheep of the pasture," Jer. xxiii. 1. The people are the flock, teachers and rulers the pastors; "Israel is a scattered sheep, the lions have driven him away." "As a shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, &c." Amos iii. 12.—Some of the images derived from husbandry, tending cattle, &c. may perhaps appear mean to us, though not to the Jews, whose manner of life was simple and plain, and whose greatest men, (such as Moses, David, Gideon, &c.) were often husbandmen

men and shepherds. Accordingly, the Messiah himself is frequently described under the character of a shepherd.

It was customary in deep mournings to shave the head and beard, to retire to the house-tops, (which in those countries were flat and furnished with little chambers adapted to the purposes of devotion or of sequestered grief,) also to sing laments or dirges at funerals, and to accompany them with a mournful sort of music; and from these and the like circumstances, images are frequently borrowed by the Prophets to denote the greatest danger, and the deepest distress. "Mine heart shall sound for Moab like pipes,"—"Every head shall be bald, and every beard clipt—there shall be lamentation on all the house-tops of Moab," Jer. xlviii. 36, 37, 38. Isa. xv. 2, 3.

The mode of burying in the Jewish sepulchres, or "fides of the pit," and their Hades, or state of the dead, supplied many images of the same kind. See Obs. on Isa. xiv. and Ezek. xxvi. 20.

According to the barbarous custom of those times, conquerors drove their captives before them, almost naked, and exposed to the intolerable heat of the sun, and the inclemencies of the weather; they afterwards employed them frequently in grinding at the hand-mill, (water-mills not being then invented;) hence nakedness, and grinding at the mill, and sitting on the ground, (the posture in which they wrought,) express captivity:

captivity: "Descend and sit in the dust, O virgin daughter of Babylon—take the millstones—thy nakedness shall be uncovered, &c." Isa. xviii. 1—3.

The marriage-relation supplied metaphors to express the relation or covenant between God and his people. On the other hand, adultery, infidelity to the marriage-bed, &c. denoted any breach of covenant with God, particularly the love and worship of idols: "Turn, O backsliding children, saith the Lord, for I am married unto you," Jer. iii. 14. "There were two women, the daughters of one mother, and they committed whoredoms,—with their idols have they committed adultery, &c." Ezek. xxiii. 2, 3.—37.

The debility and stupefaction caused by intoxicating liquors suggested very apt images to express the terrible effects of the divine judgments on those who are the unhappy objects of them; "Thou shalt be filled with drunkenness—with the cup of thy sister Samaria," Ezek. xxiii. 33.

From the method of refining metals in the furnace, images are often borrowed to denote the judgments inflicted by God on his people, with a view to cleanse them from their sins, as metal from its dross: "Israel is—dross in the midst of the furnace," Ezek. xxii. 11. "He shall sit as a refiner and purifier of silver," Mal. iii. 3.

Among



Among the other few arts from which the Hebrew poets derive some of their images, are those of the fuller and potter, Mal. iii. 2. &c. Jer. xviii. 1. &c. of which the application is obvious. No less so is that of images derived from fishing, fowling, and the implements belonging to them; the hook, net, pit, snare, &c. which generally denote captivity or destruction: "I will send for many fishers, and they shall fish them; and—for many hunters, and they shall hunt them,—for their iniquity is not hid from mine eyes," Jer. xvi. 16, 17. "I will put hooks to thy jaws," Ezek. xxix. 4. "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth," Isa. xxiv. 17.

A few images are derived from building, as when the Messiah is denoted by a foundation and corner-stone, Isa. xxviii. 16. The next verse describes the rectitude of judgment by metaphors borrowed from the line and plummet; and by building with precious stones, is denoted a very high degree of prosperity, whether applied to church or state, Isa. liv. 11, 12.

III. Religion, and things connected with it, furnished many images to the sacred poets.

From the temple and its pompous service, from the tabernacle, Shechinah, mercy-seat, &c. are derived a variety of images chiefly serving to denote the glory of the Christian church, the excellency of its worship, God's favour towards

it,

it, and his constant presence with it; the Prophets speaking to the Jews in terms accommodated to their own ideas: "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the Glory shall be a covering," Isa. iv. 5. "Then will I sprinkle clean water upon you, and ye shall be clean," Ezek. xxxvi. 25.

The ceremonial law, and especially its distinctions between things clean and unclean, furnished a number of images, all obvious in their application: "Wash ye, make you clean, put away the evil of your doings," Isa. i. 16. "Their way was before me as the uncleanness of a removed woman," Ezek. xxxvi. 17.

The killing of sacrifices, and feasting upon them, serve as metaphors for slaughter: "The Lord hath a sacrifice in Bozra," Isa. xxxiv. 6. Ezek. xxxix. 17.

The Pontifical robes, which were very splendid, suggested several images expressive of the glory of both the Jewish and Christian church: "I clothed thee with brodered work, &c." Ezek. xvi. 10. "He clothed me with the garments of salvation," Isa. lxi. 10. The Prophets wore a rough upper garment, false prophets wore the like, in imitation of true ones; and to this there are frequent allusions: "Neither shall they

they wear a rough garment to deceive," Zech. xiii. 4.

From the pots, and other vessels and utensils of the temple, are likewise borrowed a few metaphors, obvious enough without explanation: "Every pot in Jerusalem and in Judah shall be holiness," Zech. xiv. 21. Some of these may not perhaps appear so dignified to us as they must have done to the Jews, to whom their religion, their temple, and every thing connected with either, must have appeared venerable and noble.

The Prophets have likewise many images that allude to the idolatrous rites of the neighbouring nations, to their groves and high places, (Isa. xxvii. 9.) and to the worship paid to their idols, Baal, Moloch, Chemosh, Gad, Meni, Ashtaroth, Tammuz, &c. Ezek. viii. 10—14.

IV. Many of the metaphors and images used by the Prophets are likewise borrowed from History, especially sacred.

From the fall of angels: "How art thou fallen from Heaven, O Lucifer, son of the morning," Isa. xiv. 12. "Thou art the anointed cherub, thou wast upon the holy mountain of God," Ezek. xxviii. 14. And from the fall of man: "Thou hast been in Eden, the garden of God," ver. 13.

From chaos: "I beheld the earth, and lo! it was without form, and void; and the heavens, and they had no light," Jer. iv. 23. "He shall

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stretch



stretch over it the line of devastation, and the plummet of emptiness," Isa. xxxiv. 11.

From the deluge: "The windows from on high are open, and the foundations of the earth do shake," Isa. xxiv. 18.

From the destruction of Sodom and Gomorrah: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch," Isa. xxxiv. 9.—Also from the destruction of the Hivites and Amorites, &c. Isa. xvii. 9.

The Exodus, and deliverance from Egypt, is frequently used to shadow forth other great deliverances. "Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters, &c." Isa. xliii. 16—19.—xi. 15, 16.—li. 9, 10, &c.

From the descent on Sinai: "Behold the Lord cometh forth out of his place, and will come down and tread on the high places of the earth; and the mountains shall be molten under him," Micah i. 3, 4.

From the resurrection, the end of the world, and the last judgment, are derived many images of which the application is natural and obvious: "Thy dead men shall live, with my dead body shall they arise,—awake and sing, ye that dwell in the dust," &c. Isa. xxvi. 19.—"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall

shall fall down as a leaf falleth from the vine; and as a falling fig from the fig-tree;" Isa. xxxiv. 4.

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The foregoing account of the images which most frequently occur in the writings of the Prophets may be of considerable use in studying their style. But as a thorough knowledge of this must be allowed to be of the highest importance, a few *general remarks* are further added, although some part of them may appear to be superseded by what has been already observed.

1. Although the Prophets use words so frequently in a figurative or metaphorical meaning, yet we ought not, without necessity, to depart from the primitive and original sense of language: and such a necessity there is, when the plain and original sense is less proper, less suitable to the subject and context, or contrary to other scriptures.

2. By images borrowed from the world natural, the Prophets frequently understand something analogous in the world politic. Thus the sun, moon, stars, and heavenly bodies, denote kings, queens, rulers, and persons in great power; their increase of splendor, denotes increase of prosperity; their darkening, setting, or falling, denotes a reverse of fortune, or the entire ceasing of that power or kingdom to which they refer. Great earthquakes, and the shaking of heaven and earth,

denote the commotion and overthrow of kingdoms; and the beginning or end of the world, their rise or ruin.

3. The cedars of Lebanon, oaks of Bashan, firs, and other stately trees of the forest, denote kings, princes, potentates, and persons of the highest rank; briars and thorns, the common people, or those of the meanest order.

4. High mountains and lofty hills, in like manner, denote kingdoms, republics, states, and cities; towers and fortresses, signify defenders and protectors; ships of Tarshish, merchants, or commercial people; and the daughter of any capital or mother-city, the lesser cities, or suburbs around it. Cities never conquered, are further stiled virgins.

5. The Prophets likewise describe kings and kingdoms by their ensigns; as Cyrus and the Romans by an eagle; the King of Macedon by a goat; and the King of Persia by a ram: these being the figures on their respective standards.

6. The Prophets, in like manner, borrow some of their images from ancient hieroglyphics, which they take in their usual acceptation; thus, a star was the emblem of a god or hero; a horn, the emblem of great power or strength; and a rod, the emblem of royalty: and they signify the same in the Prophets.

7. The same prophecies have frequently a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other



other spiritual, or perhaps eternal.—The Prophets having thus several events in their eye; their expressions may be partly applicable to one, and partly to another; and it is not always easy to mark the transitions. Thus, the prophecies relating to the first and second restoration of the Jews, and first and second coming of our Lord, are often interwoven together; like our Saviour's own prediction (Matt. xxiv.) concerning the destruction of Jerusalem and the end of the world. What has not been fulfilled in the first, we must apply to the second; and what has been already fulfilled, may often be considered as typical of what still remains to be accomplished.

8. Almost all the prophecies of the Old Testament, whatever view they may have to nearer events, are ultimately to be referred to the New, where only we are to look for their full completion. Thus, Babylon under the Old Testament, was a type of mystical Babylon under the New; and the King of Syria (Antiochus Epiphanes) a type of Antichrist; the temporal enemies of the Jews, types and figures of the spiritual enemies of Christians. We must not, however, expect to find always a mystical meaning in prophecy; and when the near and most obvious meaning is plain, and gives a good sense, we need not, without reason, depart from it, nor be over-curious to look beyond it.

9. In prophecies, as in parables, we are chiefly to consider the scope and design, without attempting too minute an explication of all the poetical images and figures with which the sacred writers use to adorn their stile.

10. Prophecies of a general nature are applicable by accommodation to individuals; most of the things that are spoken of the church in general, being no less applicable to its individual members.

11. Prophecies of a particular nature, on the other hand, admit, and often require to be extended. Thus Edom, Moab, or any of the enemies of God's people, is often put for the whole; what is said of one being generally applicable to the rest.

12. In like manner, what is said to, or of any of God's people, on any particular occasion, is of general application and use; all that stand in the same relation to God, having an interest in the same promises.

13. A cup of intoxicating liquor is frequently used to denote the indignation of God; and the effects of such a cup, the effects of his displeasure.

14. As the covenant of God with his people is represented under the figure of marriage, so their breach of that covenant, especially their idolatry, is represented by whoredom, adultery, and infidelity to the marriage-bed; on which the Prophets sometimes enlarge, to excite detestation of the crime. The epithet *strange*, does likewise,  
almost

almost always, relate to something connected with idolatry.

15. Persons or nations are frequently said in scripture to be related to those whom they resemble in their life and conduct. In the same manner, men are denoted by animals whose qualities they resemble. A definite number, such as three, four, seven, &c. is sometimes used by the Prophets for an indefinite, and commonly denotes a great many.

16. In the reckoning of time, a day is used by the Prophets to denote a year; and things still future, to denote their certainty, are spoken of as already past.

17. When the Prophets speak of the last, or latter days, they always mean the days of the Messiah, or the time of the gospel dispensation. *That day* means often the same, and always some period at a distance.

18. When places are mentioned as lying north, south, east, or west, it is generally to be understood of their situation with respect to Judea or Jerusalem, when the context does not plainly restrict the scene to some other place.

19. By the earth (or the word so translated) the Prophets frequently mean the land of Judea; and sometimes (says Sir I. Newton) the great continent of all Asia and Africa, to which they had access by land. By the isles of the sea, on the other hand, they understood the places to which they



failed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean.

20. The greatest part of the Prophetic writings was first composed in verse, and still retains (notwithstanding all the disadvantages of a literal prose translation,) much of the air and cast of the original, particularly in the division of the lines, and in that peculiarity of Hebrew poetry, by which the sense of one line or couplet so frequently corresponds with that of the other: Thus,

I will greatly rejoice in the Lord,	}
My soul shall be joyful in my God;	
For he hath clothed me with the garments	}
of salvation,	
He hath covered me with the robe of righteousness:	}
As a bridegroom decketh himself with ornaments	
And as a bride adorneth herself with her	}
jewels.	

Isa. lxi. 10.

Attention to this peculiarity in sacred poetry, will frequently lead to the meaning of many passages in the poetical parts of scripture (in which it perpetually occurs,) as the one line of a couplet, or member of a sentence, is generally a commentary on the other: Thus,

The Lord hath a sacrifice in Bozra,	}
And a great slaughter in the land of Idumea;	

Isa. xxxiv. 6.

Here

Here the metaphor in the first line is expressed in plain terms in the next : the sacrifice in Bozra means the great slaughter in Idumea, of which Bozra was the capital.

It must be observed that the parallelism is frequently more extended : Thus,

For I will pour out waters on the thirsty,  
And flowing streams upon the dry ground ;  
I will pour out my spirit on thy seed,  
And my blessing on thine offspring.

}

Isa. xliv. 3.

Here the two last lines explain the metaphor in the two preceding.

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PARTICULAR ACCOUNT

OF

EACH CHAPTER,

IN ORDER.

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ISAIAH.

ISAIAH, who stands in the foremost rank of the Hebrew Prophets, began to exercise his office about 760 years before the Christian æra. In the reigns of Uzziah and Jotham, under whom he first prophesied, the kingdom of Judah was in a very flourishing condition. But in the subsequent reign of Ahaz, it was brought to the brink of destruction by the confederate forces of Israel and Syria. In this distress, Ahaz sought aid from the King of Assyria. But this powerful ally, after reducing Israel and Syria, became the enemy of Ahaz, which encouraged the Syrians, Edomites, and Philistines, to renew their depredations. At the same time the impiety of the nation was come

to

to a most enormous height : idolatry was established in Jerusalem by the King's authority, and the temple itself was made the habitation of idols. But Hezekiah, succeeding to the throne, restored the worship of the true God, and purged the temple. He also refused to pay the tribute which the Assyrian monarch had imposed on his father Ahaz. This brought on that invasion, of which an account is inserted among the prophecies of Isaiah. After a miraculous deliverance from so great a danger, Hezekiah died in peace, leaving the kingdom in a flourishing condition to his son Manasseh, under whose reign, it is said, Isaiah was put to death, after a faithful discharge of his office for a period of time extending, as some think, to 61 years, but which could not possibly be less than 48. He was cotemporary with those other Prophets, Hosea, Joel, Amos, and Micah. His manner of writing is inimitably beautiful and sublime. His images, often borrowed from the appendages of royalty, (which were familiar to him, being one of the royal family,) are elegant and noble ; and his prophecies are so clear, minute, and circumstantial, that they might often seem to be rather narratives of things past, than predictions of things to come. Of these prophecies, the five first chapters are generally supposed to have been delivered in the reign of Uzziah ; the sixth in the reign of Jotham ; the following chapters to the fifteenth, in the reign of Ahaz,

Ahaz, and the remainder in that of Hezekiah.—  
Isaiah sets out with remonstrating against the sins of his people, exhorting and encouraging them to repentance, and warning them of their danger, especially from the Babylonian invasion, if they continued impenitent. He is then led by the descent of the Assyrians to declare the judgments of God concerning that powerful people. From thence he proceeds to prophesy the downfall of several other nations, the enemies of his country, especially the Babylonians. And as the overthrow of this people was connected with an event of the utmost importance to the Jews, their deliverance from a grievous bondage, the Prophet takes occasion to speak of it often, to enlarge on it greatly, and to diversify it with all the rich eloquence and imagery of which he was so great a master. But under the veil of this deliverance, he intimates a much greater, which was to be effected by the Messiah; and seldom does he mention the one without alluding at the same time to the other. Nay, he is often so much enraptured with the prospect of the more distant deliverance, as to lose sight entirely of that which was nearer; and to descant, without veil or allegory, on the Messiah's person, office, character, and kingdom; as may be seen from a more particular view of this evangelical Prophet's writings as they lie in order.

CHAP. I. The prophecy in the first chapter, (to which, as well as to the whole book, the first verse forms



forms a general title,) is an entire piece unconnected with any other.—If it was delivered in the reign of Uzziah, the desolation it describes may allude to the calamities which were occasioned before that time by Jehoshaphat king of Israel (2 Kings xiv. 12—14,) or the Prophet may describe those scenes that were still future, as already passing before his eyes. But as prophecies are not always arranged according to the order of time in which they were delivered, it is probable this may have been uttered in the time of Ahaz, (which it suits better than that of either Uzziah or Jotham,) and may refer to the invasion of Rezin and Pekah. There are some, however, who place it still later, and suppose, with a good deal of probability, that it was delivered when Jerusalem was besieged by Sennacherib. But however this be, the chapter contains a severe remonstrance against the ingratitude and corruptions of the Jews of that age, warm exhortations to repentance, heavy threatenings to the impenitent, and (after previous corrections) gracious promises of better times.—More particularly,

The Prophet, with a boldness and majesty becoming the herald of the Most High, begins with calling on the whole creation to attend, when Jehovah speaks, (ver. 2.) A charge of gross insensibility and ingratitude is then brought against the Jews, by contrasting their conduct with that of the ox and ass, the most stupid of animals (ver. 3.)

This

This leads to an amplification of their guilt (4,) highly aggravated by their slighting the chastisements and judgments of God, though repeated till they had been left almost like Sodom and Gomorrah (5—9.) The incidental mention of those places leads to an address to the rulers and people of the Jews, (under the character of princes of Sodom and people of Gomorrah,) no less spirited and severe than it is elegant and unexpected (10.) The vanity of trusting to the performance of the outward rites and ceremonies of religion is then exposed (11—15,) and the necessity of repentance and reformation is strongly enjoined (16, 17,) and urged by the most encouraging promises, as well as by the most awful threatenings (18—20.) But neither of these producing the proper effect on that people, who were the Prophet's charge, he bitterly laments their degeneracy (21—23,) and concludes with introducing God, declaring his purpose of inflicting such heavy judgments as would entirely cut off the wicked, and excite in the righteous, who should also pass through the furnace, an everlasting shame and abhorrence of every thing connected with idolatry, the source of their misery (24—31.)

The whole chapter, in loftiness of sentiment and style, affords a beautiful example of this great Prophet's manner; whose writings, like his lips, are touched with hallowed fire.

II. This

II. This and the two following chapters make one section of prophecy. The first five verses of this, foretel the kingdom of the Messiah, and the conversion of the Gentile world. In the remaining part of the chapter is foretold the punishment of the unbelieving Jews, for their idolatrous practices; their self-confidence, and distrust in God; also the destruction of idolatry, in consequence of the establishment of Messiah's kingdom. The description which this chapter contains of the terrible consternation that will seize the wicked, who shall in vain seek for rocks and mountains to hide them from the face of God in the day of his judgments, is beautifully and highly worked up. But to what period these judgments are to be referred is doubtful. Some have applied them to the first, and some to the second coming of our Saviour; some to the destruction of the Jews, and some to the fall of Antichrist. Perhaps we ought not to confine the words to any one of these events exclusively of the rest. The prophecy has, no doubt, been in a great measure fulfilled by the early and astonishing success of the gospel; yet there is every reason to believe, that at least the happy period, so beautifully predicted in verse 4, is not yet arrived, and that some such signal judgments and revolutions as the Prophet here describes, may be requisite in order to introduce it.

III. The whole of this chapter, with the first verse of the next, is a prophecy of those calamities



ties that should be occasioned by the Babylonian invasion and captivity. These calamities are represented as so great and so general, that even royal honours, in such a state, are so far from being desirable, that hardly any can be got to accept them (1—7.) This visitation is then declared to be the consequence of their profanity and guilt; for which the Prophet further reproves and threatens them; making, however, a merciful discrimination in favour of the righteous (8—15.)

The latter part of the chapter (16—26) is a particular amplification of the distress of the delicate and luxurious daughters of Sion; whose deplorable situation is finely contrasted with their former prosperity and ease.

Some think that this prophecy may likewise refer to the destruction of Jerusalem by the Romans; and it is remarkable, that on a medal struck by Vespasian on that occasion, Jerusalem is represented in the very posture described by the last words of this chapter, under the figure of a disconsolate mother, bewailing the unhappy fate of her children.

IV. The first verse of this chapter (which ought not to have been separated from the preceding) represents the havock occasioned by war, and those other calamities which the Prophet had been describing, as so great, that seven women should be left to one man. The rest of the chap-

ter promises, to the remnant that should escape those severe trials, a restoration to the favour of God, and a share in the blessings of the BRANCH, one of the appropriated names of the Messiah.

The great blessings of the gospel are frequently set forth (as in ver. 5.) by allusions to the glory and pomp of the Mosaic dispensation.

V. This chapter is unconnected with the preceding or following. The subject (consisting of reproofs and threatenings) resembles that of chap. I. but exceeds it in force, elegance, and variety, and denounces the Babylonian invasion more expressly. Perhaps it may likewise have a further view to the calamities inflicted by the Roman armies. It begins with representing, in a beautiful parable, the tender care of God for his people, and their unworthy returns to his goodness (1—7.) The parable or allegory is then dropped, and the Prophet, in plain terms, reproves and threatens them for their wickedness; particularly for their covetousness (8—10,) intemperance (11,) and inattention to the warnings of Providence (12.) Then follows an enumeration of judgments as the necessary consequence.—Captivity and famine appear, with all their horrors (13.) Hades (or the grave) like a ravenous monster, opens wide its jaws, and swallows down its myriads (14.) Distress lays hold on all ranks (15,) and God is glorified in the display of his judgments (16,) till the whole land is left desolate; a place for the flocks

to range in (17.)—The Prophet then pauses, and again resumes his subject, reproving them for several other sins, and threatening them with woes and vengeance (18—24;) after which he sums up the whole of his awful denunciation in a very lofty and spirited epiphonema or conclusion. The God of armies, having hitherto corrected to no purpose, is represented with inimitable majesty, as only giving the hift, and the swarm of nations hasten to his standard. He only intimates his pleasure, and keen, cruel, and resolute, they fly immediately to perform it. Upon a guilty race, unpitied by heaven or by earth, they execute their commission, and leave the land desolate and dark, without one ray of comfort to cheer the horrid gloom.

VI. This chapter, by a particular designation of Isaiah to his office (1—8,) introduces, with the more solemnity, a declaration of the whole tenor of God's conduct in regard to his people, who, on account of their unbelief and impenitence, were to be long given up to a judicial blindness and hardness of heart (9, 10,) and visited with such calamities as would leave their country desolate (11, 12.) He adds, however, that under their repeated destruction (by the Chaldeans, Romans, &c.) a small remnant should still be preserved as a seed, from which God will raise a people, to whom he will at length make good all his promises.



The prophetic vision recorded in this chapter is peculiarly glorious. The most pompous machinery of the Greek and Latin poets is as much inferior to it as earth is to heaven, or things human to things divine. Only observe—"the *personages*; they are the very highest in the scale of created beings, the dominions and principalities of heaven:—their *attitude*; they stand before the throne of Jehovah, veiling their faces from the beams of uncreated glory, too bright for the seraphim themselves to endure:—their *action*; the most rapturous songs of praise:—their manner of *expression*; by reiterated and reverential acclamations of holy! holy! holy!—the *effects* of this awful presence, and of these august sounds; the posts of the door shake, the ponderous and magnificent pillars of brass (2 Chron. iii. 17,) tremble as a leaf before the blast of the desert. The temple too, involved in smoke, joins with trembling columns and adoring seraphs, to bid the thoughtless world to stand in awe of God!"

The prophecy contained in this chapter is, in part, still depending, and will not be fully accomplished till the final restoration of Israel (Rom. xi. 25—27.) The judgments which it threatens had probably a view both to the Chaldean and Roman conquests, and had their full accomplishment in the latter, about 800 years after they were foretold. The tree, then blasted by the lightning of heaven, has stood above 1700 years, an awful monument

monument of the divine displeasure. Yet the trunk still remains unconsumed; *its substance is in it*, and one day, as here predicted, it will flourish again with renewed verdure, and become as the garden of God.

VII. The king of Judah and the royal family being in the utmost consternation, on receiving accounts of the invasion of the kings of Syria and Israel, the Prophet is sent to assure them, that God would make good his promises to David and his house; so that, although they might be corrected, they could not be destroyed while these remained to be accomplished. This is the subject of the 7th, 8th, and beginning of the 9th chapters. The 7th begins with an account of the occasion of the prophecy (1—3,) and then follows (4—9) a prediction of the ill success of the Israelites and Syrians against Judah. The particular period in which Ephraim or Israel should be no more a nation is foretold; which prophecy was punctually fulfilled by the total depopulation of their country by Efarhaddon, who gleaned away all the remains that had been left by former conquerors. From this period the ten tribes were no longer a different people, but were confounded with the people of Judah in the captivity, and with them comprehended ever since in the general name of Jews. But as the object of this consolation was distant, the Prophet (10—16) gives Ahaz the prospect of a nearer deliverance, by telling him, that,

by the time a child that might be born of a young woman, then a virgin, should come to the age of distinguishing between good and evil, that is, in a few years, the present enemies of Judah should be destroyed, and there should be peace in the land; of which such delicate food as butter and honey was an emblem.

The prophecy, however, is introduced with so much solemnity, the circumstances of it so peculiarly marked, and the name of the child so emphatic, that however applicable the terms might be to the case immediately in view, they must be allowed to refer chiefly to the great Deliverer, who was afterwards to be born of a virgin; and who, in the sequel of this very prophecy (viii. 8,) is characterised as Lord or Prince of the land of Judah.—We must always remember, that it is the manner of this Prophet to connect temporal and spiritual deliverances together, and that frequently the view of the latter, rushing powerfully on his mind, affords, as it were, every thought of the former.

With regard to the more immediate accomplishment of this prophecy, see 2 Kings xv. 30, and xvi. 9, where we have an account of the captivity of Israel and Syria by Tiglath-pileser, and of the death of Pekah and Retzin, all within three years after the date of this prediction.

Notwithstanding the Prophet's assurances of deliverance, Ahaz could not trust in God, but applied



plied for aid to the king of Assyria (2 Kings xvi. 7, 8.) Upon which the Prophet foretels the calamities about to ensue from this powerful ally, "the hired razor," whose forces, aided by Egyptian auxiliaries, (Ush. Annal. ad A. M. 3224,) God would hift, like so many swarms of insects, for the purpose of desolating all parts of his country, and plundering or cutting off all ranks of people, from the highest to the lowest (17—20.)

The remaining verses (21—25) contain a beautiful and pathetic description of a land utterly desolate and forsaken: "the vineyards and corn fields, before well cultivated, are now over-run with briars and thorns; the pasture so rank, and the cattle left upon it so few, that a young cow, and a couple of sheep, having full range, shall yield abundance of milk to the scanty family of the owner: the thinly scattered people live not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land is given up to the wild beasts; so that the miserable inhabitants are forced to go out with bows and arrows, either to defend themselves against those wild beasts, or to procure sustenance by hunting."

Although this prophecy may relate more immediately to the invasion of Sennacherib, it is probable, from the strong terms of it, that it may have a further view to the calamities that were in-

flicted by the king of Babylon; who may be designed by his former title of king of Assyria.

VIII. The foregoing chapter, with the first four verses of this, refers only to the kingdom of Judah; the sixth and seventh verses seem to refer to that of Israel, which, for rejecting the gentle stream of Siloah (nigh Jerusalem) would be overflowed by the great river of Assyria; alluding to the conquests of Tiglathpileser and Shalmaneser over that kingdom. The 8th verse again refers to the kingdom of Judah, which would be in such imminent danger from the same quarter (under Sennacherib) as a man that is drowning, when he can but just keep his head above the waters.

The two next verses (9, 10) are addressed by the Prophet to the Israelites and Syrians, confederated against Judah, and perhaps to all the enemies of God's people; assuring them that all their efforts would be fruitless, for that the promised IMMANUEL (or God with us) would be the defence of his people. He then proceeds to warn his countrymen against idolatry, divination, and the like sinful practices; exhorting them to trust in God, and seek direction from his word, professing (in a beautiful apostrophe to God, ver. 17,) that this was his own pious resolution. And, to enforce this counsel, and strengthen their faith, he points to his children, whose symbolic names were signs or pledges of the divine promises, the one (chap. vi, 13) implying that a remnant should return from the  
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the captivity; the other (chap. viii. 1—3) that their enemies were devoted to destruction: intimating withal, that the faithful, who should attend to his counsel, should find security; while the generality of the nation would be involved in the utmost distress, in consequence of their rejecting it (11—22.)—That this part of the prophecy respects principally the time of the Messiah's manifestation, when the generality of the Jews rejected him, and thereby incurred the most dreadful calamities, is plain from the references made to it in the following places, Rom. ix. 33, 1 Pet. ii. 8, Matt. xxi. 44, Heb. ii. 13.

IX. The first verse of this chapter ought to have been joined to the preceding, and then the next six verses conclude this section with an illustrious prophecy of the Messiah. He is represented by the figure of the sun, or light, rising on a benighted world, and diffusing joy and gladness wherever he sheds his beams (2, 3.) His conquests are astonishing and miraculous, as in the day of Midian (Judges vii,) and the peace which they procure is to be lasting, as denoted by the burning of all the implements of war (4, 5.) The person and character of this great Deliverer (already pointed out by the name of Immanuel, 'born of a virgin') are then set forth in the most magnificent terms which either heaven or earth could furnish (6;) the extent of his kingdom is declared



declared to be universal, and the duration of it eternal (7.)

From ver. 8th of this chapter, to the end of the 4th ver. of chap. x. though broken by an improper division of the chapters, is one distinct prophecy; a beautiful piece, remarkable for its elegance and regularity. It relates chiefly, if not altogether, to the kingdom of Israel, and is divided into four parts, or stanzas, each threatening the particular punishment of some heinous sin;—of pride, in slighting the divine judgments (8—12; )—of perseverance in vice (13—17; )—of impiety, spreading like a conflagration (18—21; )—and of injustice (chap. x. 1—4.) To each part is added a distich menacing further vengeance, and forming, as it were, “the burden of the song.”

X. At the 5th ver. of this chapter, begins a new and distinct prophecy continued to the end of chap. xii. The subject of this chapter is the invasion of Sennacherib and the destruction of his army. That mighty monarch is represented as a rod in the hand of God to correct his people for their sins; and his ambitious purposes, contrary to his own intentions, are made subservient to the great designs of providence (5—11.) Having accomplished this work, the Almighty takes account of his impious vauntings (12—14,) and threatens utter destruction to the small and great of his army, represented by the thorns and the glory of the forest (15—19.) This leads the Prophet to  
comfort

comfort his countrymen with the promise of this signal interposition of God in their favour (20—27, with chap. xxxvii. 35.)—The close of the chapter gives a brief description of the march of Sennacherib towards Jerusalem, and of the alarm and terror which he spread every where as he hastened forward (28—32.) The spirit and rapidity of the description is admirably suited to the subject. You see the affrighted people fleeing, and the eager invader pursuing. You hear the cries of one city echo to those of another, and groan swiftly succeeds to groan, till at length the rod is lifted over the last citadel.—In this critical situation, however, the promise of a divine interposition is seasonably renewed (33, 34;) the scene instantly changes, the uplifted arm of this mighty tyrant is at once arrested and laid low by the hand of heaven; and the mind is equally pleased with the equity of the judgment, and the beauty and majesty of the description.

XI. In the close of the preceding chapter, the Prophet had described the overthrow of the Assyrian army under the image of a mighty forest, now laid low by the ax, wielded by the hand of some superior agent. In opposition to this, he represents the Great Deliverer, who makes the subject of this chapter (see Rom. xv. 12,) as a slender twig shooting up from the root of an old withered stem; which tender plant, so weak in appearance, should nevertheless become fruitful and

and mighty.—This subject flows naturally from that of the preceding chapter, and affords a striking instance of that method so common with the Prophets, especially with Isaiah, of taking occasion from the mention of some great and temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah.—The beautiful assemblage of images by which the peace and happiness of His kingdom are set forth in this chapter cannot be sufficiently admired.—“The wolf and the leopard, no longer fierce, lie down with the lamb and the kid; the calf and the young lion are led in the same peaceful band, and that by a little child; and the heifer and the she-bear feed together, and lodge their young, of whom they used to be so jealous, in the same place; all the serpent kind are so harmless, that the sucking child may put his hand on the basilisk's den, and play on the hole of the aspic.”

The Greek and Latin Poets have painted their golden age in very beautiful colours, but the exquisite imagery of Isaiah stands unequalled and inimitable.

It is hardly necessary to observe, that these figurative expressions of the Prophet denote the power of the gospel in changing the hearts, tempers, and lives of the worst of men. Of this happy power there has been in every age a cloud of witnesses, although its most glorious æra, predicted here, may not yet be arrived.

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The latter part of the chapter (10—16,) in which there are many beautiful allusions to the Exodus from Egypt, seems to refer principally to the future restoration of the Jews from their several dispersions, and to that happy period, when they and the Gentiles shall stand together under the banner of Jesus, and unite their zeal in extending the limits of His kingdom.

XII. Accordingly, this hymn, connected with what goes before, seems more applicable to such a period of the Christian church, than to any period whatever under the Jewish dispensation. The Jews themselves applied it to the times of the Messiah; for it was their custom, on the last day of the feast of tabernacles, to draw water in a golden pitcher from the well of Siloam, and to pour it, mixed with wine, on the sacrifice as it lay on the altar, singing all the while a part of this hymn (especially ver. 3,) with great rejoicings, and looking forward to that abundance of blessings which they expected in the times of the Messiah, and of which this ceremony was a very significant emblem. Our Saviour likewise applies this ceremony to himself, and to the effusion of the Holy Spirit in the gospel-times (John vii. 37, 39.)

XIII. XIV. These two chapters (striking off the last five verses of the latter, which belong to a quite different subject,) contain one entire prophecy, foretelling the destruction of Babylon by the

the Medes and Persians, and delivered near 200 years before its accomplishment. The captivity itself, which the Prophet here takes for granted as a thing certain, without mentioning it, did not fully take place till about 130 years after this prediction was delivered; and the Medes, who are expressly mentioned (ver. 7,) as the principal agents in overturning this great monarchy, and releasing the Jews from their captivity, were at that time a people of no account, forming only a province of the Assyrian empire.

The prophecy divides itself into two parts; the first is remarkable for sublimity of thought and elegance of stile, and the last is a triumphant ode or song of unequalled excellence.—The subject opens with the command of God to assemble the forces destined for this service (2, 3.) Upon which the Prophet immediately hears the tumultuous noise of nations crowding to the standard of Jehovah: he sees them advancing from all quarters to execute the purposes of his vengeance (4, 5.) The dreadful consequences of this visitation are then described, and the terror and dismay of those who are the objects of it (6—10.) And to heighten this terror, the speech is transferred unawares (at ver. 11,) from the Prophet to God himself, who is introduced in person, setting forth, by a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon, and the everlasting desolation of that  
great

great city (11—22.) Never was a description of any object of terror worked up to such a pitch as this,—even to the falling of the stars and the shaking of the heavens!

The deliverance of Judah from captivity, the consequence of this great revolution, is then declared in a few words (chap. xiv. 1—3,) which introduces with the greatest ease and propriety, the triumphant ode or song on that subject (4—28.) But the various scenes, speakers, and transitions of this ode, it will be proper to point out in their order:—“A chorus of Jews is first introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and its oppressive tyrant. The harrassed kingdoms, or their rulers, denoted by the fir-trees and cedars of Lebanon, shout with joy, and the whole earth and its productions raise their voice along with them over the fallen tyrant, and vaunt of their security, now he is no more.—The scene is then changed (9,) and a new set of persons introduced:—the region of the dead are laid open, and hades is represented as rousing up the shades of the departed monarchs. They rise from their thrones to meet the King of Babylon on his arrival, and insult him on his being reduced to the same abject condition with themselves. This is one of the boldest figures ever attempted in poetry, and is executed with astonishing brevity, perspicuity, and force.—You are to form to yourself an idea  
of



of an immense subterraneous vault, a vast gloomy cavern, all around the sides of which there are cells (in the manner of the Jewish sepulchres) to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, and his chiefs around him. These illustrious shades rise at once from their couches, and advance to the entrance of the cavern to meet the king of Babylon, and to insult him on his fall.—The Jews now resume the speech (12;) they address the king of Babylon as the morning star fallen from heaven, the first in splendor and dignity fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory, which are strongly contrasted in the close with this present low condition.—Immediately follows a different scene, happily imagined to diversify the same subject. Certain persons are introduced who light upon the corpse of the king of Babylon, cast out, and lying naked on the bare ground; so disfigured among the common slain, that it is some time before they know him. They accost him with the severest taunts; bitterly reproach him with his destructive ambition, which brought upon him so ignominious an end, and leave him with execrating his name, race, and posterity.—To complete the whole, God is introduced (21,) declaring the fate of Babylon, the  
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utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of his enemies; confirming the irreversible decree by the awful sanction of his oath.

The images of this ode are so various, so numerous, and so sublime; expressed with such force, in such elevated words, figures, and sentences, that it is impossible to conceive anything of the kind more perfect. We hear the Jews, the cedars of Lebanon, the king of Babylon, the ghosts of departed monarchs, and those who find the king's corpse, and even God himself speaking; and we behold each of them acting his respective part, as it were in some well-cast drama. The persons are numerous, but not confused; bold, but not extravagant; a noble, sublime, and truly divine spirit glows in every sentence; nothing can be found deficient, nothing redundant. —In a word, for beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, this ode of Isaiah stands among all the monuments of antiquity unrivalled.”\*

It only remains to be observed, that, at the precise period predicted, the prophecy was punctually fulfilled (Daniel chap. v.) This great city, the

\* See Lowth and Michaelis.

*glory of kingdoms*; a city 60 miles in compass, inclosed with a wall, by the lowest account 200 feet high and 50 broad, so that six chariots could drive abreast on it; fortified every where with towers, and secured by 100 gates of brass: a city whose beauty, strength, and grandeur; whose temples, palaces, and hanging-gardens, were the wonder of the world—became as the ruin of Sodom and Gomorrah. Not a vestige of its buildings, even of the great tower in the temple of Belus, which occupied a square of a quarter of a mile, is now to be found. Its frail materials (consisting of bricks dried in the sun,) are dissolved into their primitive earth. All is mouldered into dust, and sunk into a morass. And, as the Prophet foretold, the place where it stood is so completely occupied with all manner of wild beasts and serpents, that travellers tell us they dare not come nearer it than half a league: and thus it must ever remain; for it is doomed *never to be inhabited*.

When we compare such predictions with their events, what awful and sublime ideas do they give of God! what loud warnings to fear his judgments!

The five last verses of this prophecy, contain severe threatenings against the Philistines. Uzziah had subdued them (see 2 Chron. xxyi. 6, 7;) but during the distress of Ahaz, they invaded Judea, and possessed themselves of some of its cities. On the death of Ahaz, Isaiah delivers this prophecy,



phcey, threatening them with the destruction that Hezekiah, the son of Ahaz, and great grandson of Uzziah, should bring upon them (see 2 Kings, xviii. 8.)—Uzziah, therefore, must be meant by the rod that smote them, and by the serpent from whom should spring a flying fiery serpent; that is Hezekiah, a much more terrible enemy than Uzziah had been.

XV. This and the following chapter, are one prophecy, probably delivered in the 1st, and accomplished in the 4th year of Hezekiah (xvi. 14,) when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab, take possession of its principal strong places, Ar and Kirhates, and occasion that general distress which the Prophet paints in such strong and lively colours.—In the next chapter,

XVI. The distress of Moab by this invasion is still more pathetically described, by a variety of circumstances connected with the desolation of the country; and particularly by the son of the prince or ruler of the land, being forced to flee for his life through the desert, that he may escape to Judea: and the young women, like young birds scared from the nest, wade helpless through the fords of Arnon, the boundary of their country, to seek protection in some foreign land. Indeed, all the circumstances that enter into the description—the languishing of the vine—the ceasing of the vintage-shouting—and the sound of

the Prophet's bowels quivering like a harp—are most happily chosen. The 3d, 4th, and 5th verses are addressed to Sion, recommending mercy towards her enemies in their distress, and encouraging her to look for more signal blessings under the Messiah, and more immediately under Hezekiah, who was a type of him:

XVII. This prophecy, by its title, should relate only to Damascus; but it relates no less to the kingdom of Samaria, confederated with Damascus and Syria against Jerusalem. The first three verses describe the judgments of Damascus; the next three, those of Israel; the 7th and 8th describe the good effects of those judgments on the small remnant or gleaning that should escape them; the 9th, 10th, and 11th, represent the same judgments in other, but stronger terms, and impute them to their irreligion and neglect of God.

This prophecy was fulfilled by Tiglath-pileser's taking Damascus, and carrying the people captive to Kir (2 Kings xvi. 9,) and by his carrying a great part of the Israelites also captive to Assyria.—In regard to Israel, the prophecy was still more fully accomplished by the final overthrow of the kingdom, and the captivity of the people a few years after by Shalmaneser.

The three last verses of the chapter are a distinct prophecy, a beautiful detached piece, worked up with the greatest elegance, sublimity, and propriety, and forming a noble description of the formidable

formidable invasion, and sudden overthrow of Sennacherib, exactly suitable to the event (chap. xxxvii. 35—37.)—Such ruin, remarks the Prophet, is the portion of the enemies of the people of God.

XVIII. This prophecy is obscure, and the history and people to which it refers, doubtful. It was probably designed to give the Jews, and perhaps the Egyptians (whose country is supposed to be meant, ver. 1, 2, and with whom many Jews resided,) an intimation of God's interposition in favour of Sion, (3, 4,) and of his counsels in regard to the destruction of their common enemy, Sennacherib, whose vast army, just as he thought his projects ripe, and ready to be crowned with success (5,) should become a prey to the beasts of the field, and to the fowls of heaven (6;) and that Egypt should be grateful to God for the deliverance vouchsafed her, (ver. 7, with 2 Chron. xxxii. 23.)

The winged cymbal was an instrument of music used by the Egyptians in their sacrifices to Isis; their country is a long vale extending to 750 miles; made level and smooth by the overflowing of the Nile, measured after these inundations, in order to ascertain the boundaries, and the seed then trodden down in the mud left by the river.—

The prophecy is delivered to messengers that were probably sent by the Egyptians, either to bring



bring tidings of Sennacherib, or to form an alliance with the Jews against him.

XIX. Soon after the destruction of Sennacherib's army, by which the Egyptians were freed from so powerful an enemy, their country became a prey to intestine broils, which ended in anarchy, and in the division of the kingdom among twelve tyrants. To this succeeded the sole dominion of Psamitichus for fifty-four years. This was followed by the conquest of Nebuchadnefar, which again gave place to that of the Persians, under Cambyfes the son of Cyrus. The yoke of the Persians was so grievous, that the conquest of them by Alexander may well be considered as a deliverance into Egypt, which he and his successors greatly favoured.—To all these events the Prophet seems to have had a view in this chapter. He likewise intimates (18, &c.) the propagation of the true religion in Egypt and Syria under Alexander and his successors; the Ptolomies; the first of whom, surnamed Soter, may be alluded to by the synonymous names in ver. 20th; although in their highest sense, they must undoubtedly be referred to the great Saviour. In the time of this Ptolomy, there was one million of Jews in that country, who all worshipped the God of their fathers, taught and spread the knowledge of him, and consequently paved the way for an early reception of the gospel in this and the neighbouring countries (23—25.)—for its triumph over idolatry in

in their principal cities, and even in that city whose very name denominated its being devoted to the worship of the sun.\*—The dispersion of the Jews of old was like casting the seed of true religion abroad in the earth; and their dispersion at present may be yet made equally beneficial in its consequences to the world.

The Nile abounded in fishes—its inundations, in proportion to their rise, made the land fruitful;—the Egyptians prided much in the antiquity of their government—their fame for wisdom—their fine linen, &c.—hence the propriety of the Prophet's allusions to all those circumstances.

When the Assyrians first invaded Judea, the terror of this report, before they made a descent on Egypt, is supposed to be alluded to in ver. 17. See 2 Kings xviii. 13, and Ush. Annal.

XX. Tarthan, general to Sargon (one of the names of Sennacherib) king of Assyria, besieged Ashdod, which probably belonged at that time to the king of Judah (2 Kings xviii. 18.) The inhabitants expected to be relieved by the Cushites (or Ethiopians) and Egyptians. Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle worn by the Prophets (Zech. xiii. 4,) probably three days, a day for a year, according to the prophetic rule (Num. xiv. 34. Ezek. iv. 6,) to shew that within three years

\* City of Destruction, or of the Sun, ver. 18.

Ashdod should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria, who should carry away the inhabitants naked and barefooted, as typified by the dress of the Prophet.

This warning had a view to the nation of the Jews (ver. 6,) who were generally inclined to rely on the aid of Egypt more than on that of God.

XXI. The first ten verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians.—It opens with the Prophet's seeing at a distance the dreadful storm that is gathering, and ready to burst on Babylon, which, by the flooding of the Euphrates, was to become a marshy desert (ver. 1.)—The event is intimated in general terms, and God's orders issued to Elam (the old name of Persia) and to Media, to set forward on the expedition (2.) Upon this the Prophet enters at once into the midst of the action, and introduces Babylon expressing in the strongest terms her astonishment and horror on the sudden surprise of the city, at the very season devoted to pleasure and festivity (3, 4.) He then describes, in his own person, the situation of things there; the security of the Babylonians; and, in the midst of their feasting, the sudden alarm of war (5.) The event is then declared in a very singular but elegant manner. God orders the Prophet to set a watchman to look out, and to report what he sees (6.) He sees two companies (or their leaders)



leaders) marching onward, representing, by their appearance, the two nations that were to execute God's orders, and who rode on mules (or asses) and camels (See Herodot. i. 80,) and then declares Babylon is fallen (7—9.)

The Prophet then makes a short application of the prophecy to the Jews (10,) partly in the person of God, and partly in his own: *O my threshing*—“O my people, whom I shall subject to the Babylonians, to separate the chaff from the corn, your punishment will have an end in the destruction of your oppressors.”

It is remarkable that Babylon, as intimated (4, 5,) was taken on the night of the annual festival, when the inhabitants were in the midst of their revellings.

The short prophecy in the 11th and 12th verses is very obscure. The Edomites as well as the Jews were subdued by the Babylonians. They inquire of the Prophet how long their subjection was to last. He intimates, that the Jews were to be delivered from their captivity, not so the Edomites.—Some suppose that the prophecy relates to the succession of light and darkness, which the land of Idumea had experienced in gospel-times. But this revolution is not peculiar to Idumea. Mahometan darkness has covered other eastern countries that once enjoyed the light of the gospel as well as Dumah. Commentators on this passage  
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give us no more satisfaction than the Prophet himself: *If ye will inquire, inquire ye; come again.*

The remaining verses of the chapter (13—17,) contain a prophecy respecting Arabia. Sennacherib, in his first march to Judea, might perhaps over-run these several clans of Arabians, and their distress on that occasion may be the subject of this prophecy, delivered within a year of its completion.

XXII. The prophecy which begins this chapter, and ends with verse 14th, relates to Jerusalem. It foretels the invasion of that city by the Assyrians, under Sennacherib; or by the Chaldeans, under Nebuchadnefar; or probably it may have a view to both. See 2 Kings xxv. 4, 5, and 2 Chron. xxxii. 2—5.

The prophecy concerning Shebna the treasurer, which comes next (15—25,) seems to have no relation to the foregoing, only that Shebna might be a principal person among those whose luxury and profaneness the Prophet had been reprehending (11—13.) Eliakim, according to the prediction, was actually treasurer in the time of Sennacherib's invasion (chap. xxxvi. 22, and 2 Kings xviii. 18.) —From Eliakim the Prophet, in his usual manner of passing from things temporal to things spiritual, makes a transition to the Messiah, of whom Eliakim was a type, and to whom the words will best apply, (compare 21—24, with Rev. iii. 7.) In  
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the last verse, the sentence against Shebna is again confirmed.

XXIII. This prophecy denounces the destruction of Tyre by Nebuchadnefar. It was delivered at least 125 years before its accomplishment, at a time when the Babylonians were the subjects and slaves of the Assyrian empire (ver. 13,) and when such an event was, in human appearance, very improbable. It opens with an address to the Tyrian traders and sailors in Tarshish, (or Tarsessus in Spain,) a place which they much frequented. The flourishing state of Tyre is then enlarged upon, and contrasted with its impending ruin (1—14.) After this the Prophet foretels it should again recover its splendor, when the period fixed for the duration of the Babylonian empire should expire; which accordingly it did, not only after its first destruction by Nebuchadnefar, but also after a second destruction by Alexander (15—17.) The last verse is supposed to refer to its early conversion of Christianity. See Acts xxi. 4. Thus God tempers his judgments with mercy; and that mercy abused, calls for judgments still more severe. Accordingly Tyre is now a mere ruin; or, to use the words of another Prophet, *a place to spread nets upon* (Ezek. xxvi. 14.)

XXIV. Having declared the fate of several other nations (from chap. xiii.) the Prophet now reveals the judgments that were impending over  
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the people of God themselves. The picture of distress is delineated in strong colours, heightened by the enumeration of many striking and concomitant circumstances. But whether the desolation here spoken of was that occasioned by Shalmaneser, Nebuchadnefar, or the Romans, is not certain. Perhaps it may have a view to all the three, especially the last, to which some parts of the description seem more particularly applicable (17—23, with Matt. xxiv. 29.) But the images, though thus general, sufficiently shew the greatness of the calamity, which would only leave a small remnant in the land, as it were the gleanings of the vintage (13.) The rest, scattered over all the neighbouring countries, spread there the knowledge of God, and paved the way for the gospel (14—16.) In the close of the chapter, God (by alluding to the Eastern custom of allowing persons to remain long in a dungeon before their state is inquired into) promises to revisit and restore his people in the last age, when the kingdom of God shall be established in such perfection as wholly to eclipse the glory of the temporary and typical kingdom which then subsisted (21—23.)

XXV. The short glance which the Prophet gave at the promised restoration of the people of God and the Messiah's kingdom, in the close of the preceding chapter, makes him break out into a song of praise in this, where, although he

now

now and then celebrates the praises of God for temporal mercies, such as the destruction of the cities of his enemies, (ver. 2d, alluding to preceding prophecies,) the ruin of Moab (10—12,) and the like interpositions; yet he seems to be generally impressed with a more lively sense of future and higher blessings under the gospel dispensation. These blessings are described under the figure of a feast made for all nations (ver. 6, with Luke xiv. 16,) the removing of a veil from their faces (7,) the abolition of death, the exclusion of all sorrow, and the extinction of all enemies (8—12.) This hymn, which the Prophet himself begins, is beautifully varied and enlivened by the change of persons, particularly by the chorus introduced at ver. 9.—The Christian church is frequently figured by a mountain (6, 7, 10,) in allusion to the temple, built on mount Sion.

XXVI. This chapter, like the foregoing, is a song of praise, in which thanksgivings for temporal and spiritual mercies are beautifully mingled, though the latter still predominate. Even the sublime and evangelic doctrine of the resurrection seems here to be hinted at, and made to typify the deliverance of the people of God from a state of the lowest misery; the captivity, the general dispersion, or both. This hymn too, like the preceding, is beautifully diversified by the frequent change of speakers. It opens with a chorus of the Church, celebrating the protection vouchsafed

safed by God to his people, and the happiness of the righteous whom he guards, contrasted with the misery of the wicked whom he punishes (1—7.) To this very naturally succeeds their own pious resolution of obeying, trusting, and delighting in God (8.) Here the Prophet breaks in, in his own person, eagerly catching the last words of the chorus, which were perfectly unison to the feelings of his own soul, and which he beautifully repeats, as one musical instrument reverberates the sound of another on the same key with it. He makes likewise a suitable response to what had been said on the judgments of God, and observes their different effects on the good and the bad; improving the one and hardening the other (9—11.) After this a chorus of Jews express their gratitude to God for past deliverances, make confession of their sins, and supplicate his favour, which they had been long expecting (12—18.) To this God makes a gracious reply, promising deliverance that should be as life from the dead (19.) And the Prophet concludes with exhorting his people to patience and resignation, till God sends the deliverance he has promised (20, 21.)

XXVII. The subject of this chapter is the nature, measure, and design of God's dealings with his people:—his judgments inflicted on their enemies (ver. 1;) his constant care and protection of his favourite vineyard, in the form of a dialogue (2—5;) the lenity with which his judgments have



have been tempered (7, 8;) the end and design of them, namely, to recover from idolatry (9,) though in the mean time they must be corrected for their sins (9, 11;) after which they should be recalled, on their repentance, from their several dispersions, in the latter days (12, 13.)—The first verse seems to connect better with the foregoing chapter. The monsters it speaks of, may be emblems of the enemies of the Church in general.

XXVIII. This chapter begins with a denunciation of the approaching ruin of the Israelites by Shalmaneser, whose power is compared to a tempest or flood, and his keenness to the avidity with which one plucks and swallows the grape that is soonest ripe (1—4.) It then turns to the two tribes of Judah and Benjamin, who were to continue a kingdom after the final captivity of their brethren. It gives first a favourable prognostication of their affairs under Hezekiah (5—6;) but soon changes to reproofs and threatenings, for their intemperance (7, 8,) and their profaneness. For they are introduced (9, 10) as not only scornfully rejecting, but also mocking and ridiculing the instructions of the Prophet. To this God immediately retorts in terms alluding to their own mocking, but differently applied. “Yes, my dealing with you shall be according to your own words; in a country whither you shall be carried captives, you must, like children, learn a strange language, with a stammering tongue; it shall

shall then be command upon command for your punishment; it shall be line upon line to mark out your ruin (compare 2 Kings xxi. 19;) it shall come upon you at different times, and by different degrees, till all my threatenings against you be fulfilled" (11—13.) The Prophet then addresses these Icoffers (14,) who consider themselves as perfectly secure from every evil (15,) and assures them that there was no method under heaven but one, by which they could be saved (16, with Eph. ii. 20,) that every other vain resource should fail in the day of visitation (17, 18, with Matt. vii. 24—27.) He further adds, that the judgments of God were particularly levelled against them, and that all the means to which they trusted for warding them off should be to no purpose (19, 20,) as the Almighty, who, on account of his patience and long-suffering, is amiably described as unacquainted with punishing, had nevertheless determined to punish them (21, 22.)—The Prophet then concludes with a beautiful parable in explanation and defence of God's dealing with his people.—“As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seed to be sown with a due observation of times and seasons; and when he hath gathered in the harvest, employs methods as various in separating the corn from the straw and chaff by different instruments, according to the nature of the different sorts of grain;—so God,

with

with unerring wisdom and impartial justice, instructs, admonishes, and corrects his people; chastises and punishes them in various ways, as the exigency of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim the wicked, and improve the good; and, finally to separate the one from the other (23—29.)

XXIX. The subject of this, and the four following chapters, is the invasion of Sennacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah, (who was also a type of Christ,) interspersed with severe reproofs and threatenings, for their hypocrisy, stupidity, or want of trust in God, and vain reliance on Egypt; and with promises of better times to succeed soon, and also to be expected in the future age of the Messiah. These chapters are not one, but several discourses, replete with elegance and variety, although chiefly on the same subject. It may be proper, however, to point out the transitions from one part of the discourse to another, beginning with this chapter:

Verse 1—4, Represent the distress of Ariel (or Jerusalem) on Sennacherib's invasion, with manifest allusion, however, to the still greater distress which it suffered from the Romans.



5—8, Describe the disappointment and fall of Sennacherib, in terms, like the event, the most awful and terrible.

9—16, Set forth the stupidity and hypocrisy of the Jews.

17, The rejection of the Jews, and calling of the Gentiles.

18—24, Foretell the blessings of Messiah's kingdom, and the future restoration of the Jews.

XXX. 1—7, The Jews reproved for their reliance on Egypt, which exposed them to great expence, beautifully described in ver. 6th, by the beasts of burden groaning under their presents.

8—17, Threatened for their obstinate adherence to this alliance. The image in the last of these verses is beautifully expressive of their fate.

18—26, Contain, under images the most elegant and lofty, large promises of blessings, and a restoration to the favour of God under the Messiah's reign.

27—33, Denounce again the dreadful fall of Sennacherib's army; an event supposed to be typical of the fall of Antichrist, and other enemies of the church of God; it being very common in Scripture to accommodate the same prophecy to more than one event. The description is made up of majesty and terror, but darting here and there (29 and 32) a beam of joy amidst the storm, on the people in whose favour God was to work a miracle.

XXXI.

XXXI. 1—3, The Jews are reprov'd again for their confidence in Egypt, finely contrasted with their neglect of the power and protection of God.

4, 5, Contain, notwithstanding, a promise of deliverance and protection, expressed by two similes, the first remarkably lofty and poetical, the latter singularly beautiful and tender.—“As the mother-birds hovering over their young; so shall Jehovah God of hosts protect Jerusalem; protecting and delivering; leaping forward and rescuing her.”

6, 7, Contain an exhortation to repentance, joined with the prediction of a more reformed period.

8, 9, Conclude the chapter, like the preceding, with prophesying again the fall of Sennacherib.—It was proper to dwell much on this important event, which, in human appearance, was very unlikely, the Assyrian being at that time the greatest empire in all the world. But what is all the world before the breath of the nostril of Jehovah!

XXXII. 1—8, A prophecy of great prosperity under Hezekiah, but in its highest sense applicable to Christ, of whom Hezekiah was a type.

9—14, A description of impending calamities; supposed to refer not so much to any distress occasioned by Sennacherib, which was of short continuance, as to the invasion of the Chaldeans, or rather of the Romans.

15, Another intimation of the rejection of the Jews, and calling of the Gentiles.

16—20, All applicable to the blessings of the gospel-times, and the future prosperity of the Church.

XXXIII. Continues the same subject in a manner peculiarly elegant.

1—4, The Prophet addresses himself to Sennacherib briefly but strongly, expressing the injustice of his ambitious designs, and the sudden disappointment of them.—The ejaculatory prayer (ver. 2) breathed out in the middle of this address, is highly expressive of the Prophet's piety, and has a very fine effect.

5, 6, A chorus of Jews is introduced, acknowledging the mercy and power of God in regard to them, and celebrating the wisdom and power of their king, (Hezekiah,) who had placed in Him his confidence.

7—9, Then follows a description of the distress and despair of the Jews (and, as it were, the whole face of nature languishing) on Sennacherib's marching against their city, after Hezekiah, according to treaty, had actually paid him an immense sum of money. See 2 Kings xviii. 14—26.

10—13, Upon which the Almighty is introduced declaring he will interpose in this critical juncture, and discomfit the enemies of his people.

14—17, Then follows, in the person of the Prophet, a description of the dreadful apprehensions of



of the wicked in those times of distress and danger, (which, however, may be taken in a more extensive meaning,) finely contrasted with the calm confidence and security of the righteous, and their glorious prospect of felicity in the everlasting world.

18—24, The whole concludes with a description of the security of the Jews, under the protection of God, and of the wretched state of Sennacherib and his army, totally discomfited, like a wreck upon the waters (23,) and become an easy prey to the weakest enemy.—It has been already observed that Sennacherib is considered as a type of another enemy of the Church, so that the prophecy, in this secondary sense, may remain yet to be fulfilled.

XXXIV. This and the next chapter form a distinct section of prophecy, beautiful and sublime in the highest degree. It consists of two parts. This chapter, or first part, contains a denunciation of the Divine vengeance against all the enemies of the people or church of God. Edom and Bozrah are mentioned, a part for the whole. Accordingly, the Edomites and neighbouring nations were subdued by Nebuchadnezar (Jer. xxv. 15—26.) But this event, though it may not be excluded, does not by any means seem to come up to the terms of this prophecy, to which all nations are called upon to attend; or to an event, the description of which is so terrible that

many have understood it of the last judgment, to which, in its ultimate sense, it may indeed be referred. In its primary sense, however, it may relate to the destruction of Bozrah, Babylon, or some such great city belonging to the enemies of the people of God; and in a secondary, or more remote sense, it has undoubtedly a view to events still future; to some mighty revolution that shall take place in latter times, antecedent to that more perfect state of the kingdom of God upon earth, of which the holy scriptures give us such frequent intimations.—That the next chapter,

XXXV. Forming the second part of the prophecy, and describing the flourishing state of the church of God consequent to those judgments, is to be understood of the gospel-times, is plain from every part of it.—The 5th and 6th verses had their literal accomplishment in our Saviour (Matt. xi. 4, 5.) In a secondary sense they may have a further view, and run parallel to the former part of the prophecy, and so relate to the future advent of Christ, to the conversion of the Jews, and their restoration to their own land; to the greater influence and extension of the Christian faith; events predicted in the holy scriptures as antecedent and preparatory to that period.—Much of the imagery of this chapter seems to allude to the Exodus from Egypt; but it is greatly enlivened by the life, sentiments, and passions ascribed to inanimate objects. All nature  
is

is represented as rejoicing with the people of God in consequence of their deliverance, and administering, in an unusual manner, to their relief and comfort; in so much that when the preceding part of the prophecy is understood of the last judgment, this part is understood of the happiness consequent to it in heaven. And in this sense, which cannot be excluded, many of the words may be illustrated by expressions parallel to them in the New Testament.

XXXVI. Contains the history of Sennacherib's invasion (compare 2 Kings xviii.—xx,) which makes the subject of so many of Isaiah's prophecies, and is necessary to introduce the prediction in the next chapter, in answer to

XXXVII. Hezekiah's prayer, which could not be well understood without it. The whole of this passage (22—34,) is incomparably beautiful and sublime; at the same time the transitions are easy, and the meaning obvious. The close of the chapter (36—38) tells how the prophecy was fulfilled.

XXXVIII. The first part of the chapter gives an account of Hezekiah's dangerous sickness, and miraculous recovery; and the latter part (from ver. 10, to the end) is a tender and beautiful song of thanksgiving, in which this pious king breathed out the sentiments of a grateful heart, when his life was, as it were, restored. This ode may be adapted to other cases, and will always afford



profit and pleasure to those who are not void of feeling and void of piety.

XXXIX. The first four verses of this chapter may be compared with the same account, somewhat longer, in 2 Chron. xxxii. 25, 26, 30, 31. The other verses contain a very explicit declaration of the captivity of the royal family, and of the people, by the kings of Babylon.

XL. From this to the end of the book is one continued prophecy, or rather a series of prophecies, so linked together that they cannot be separated without injuring the sense. This part of the Prophet is by much the most sublime and elegant. The chief subject is the restoration of the Church. This is pursued with the greatest regularity, containing their deliverance from captivity; the vanity and destruction of idols; the vindication of the divine power and truth; the consolation, invitation, infidelity, impiety, and rejection of the Jews; the calling of the Gentiles; the happiness of the righteous, and the final destruction of the wicked.\* As the subject, however, of this very beautiful series of prophecies is chiefly of the consolatory kind, they are very properly ushered in with a promise of the restoration of the kingdom, and the return from the captivity of Babylon, through the merciful interposition of God. At the same time, this redemption from Babylon

\* See Bp NEWTON'S Dissert. on Proph.

is employed as an image to shadow out a redemption of an infinitely higher and more important nature. These two events the Prophet connects together, and hardly ever treats of the former, without throwing in some intimations of the latter. Nay, sometimes he is so fully possessed with the glories of the remoter kingdom under the Messiah, that he seems almost to lose sight of the more immediate object of his mission.

In this chapter the Prophet opens the subject with great force and elegance; declaring God's command to his messengers (the Prophets) to comfort his people in their captivity, and to impart to them the glad tidings, that the time of favour and deliverance was at hand (1, 2.) Immediately a harbinger is introduced, giving orders, as usual in the march of Eastern monarchs, to remove every objection, and to prepare the way for their return to their own land (3—5.) The same words, however in a secondary sense, relate to the opening of the Messiah's kingdom by the preaching of the gospel (Matt. iii. 3, 4.) Accordingly, this subject coming once in view, is principally attended to in the sequel. Of this the Prophet gives us sufficient notice, by introducing (6) a voice commanding another proclamation, which calls off our attention from all temporary fading things, to the spiritual and eternal things of the gospel (see 1 Pet. i. 24, 25) and to the character of the great Deliverer (6—11.)—And to remove  
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every obstacle in the way of the prophecy, in either sense, or perhaps to give a further display of the character of the Redeemer, who is probably meant throughout this lofty description as well as before it, he enlarges (12—27) on the power and wisdom of God, as the Creator and Disposer of all things; and concludes (27—31) with a most comfortable application of the whole, by shewing that all this infinite power and unsearchable wisdom is unweariedly and everlastingly engaged in strengthening, comforting, and saving his people. It is impossible to read this description of God, the most sublime that ever was penned, without being struck with inexpressible reverence and self-abasement. The contrast between the great JEHOVAH, and every thing reputed great in this world, how admirably imagined, how exquisitely finished! What atoms and inanities are they all before HIM, who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers (22,) “those poor insects that wander over the barren heath for sustenance, spend the day in insignificant chirpings, and take up their contemptible lodging at night on a blade of grass!”

XLI. The Prophet having intimated the deliverance from Babylon, and the still greater redemption couched under it, resumes the subject, foretels the success and conquest of the deliverer that should release them from captivity, and the ineffectual



ineffectual attempts of the nations and their idols to impede his progress (1—7.) He therefore encourages the seed of Abraham not to fear, as God would subdue all their enemies under them (8—16,) and furnish every thing necessary to refresh and comfort them in their passage homewards, through the desert (17—20.)—What an assemblage of apt and beautiful images to express the tenderness and care of God!—The Prophet then takes occasion to celebrate the prescience of God, from his knowledge of events so distant; and justly challenges the idols of the heathens to give the like proof of their pretended divinity. But they are all vanity, and accursed as they that chuse them (21—29.) JEHOVAH only could declare the time, the place, the parentage and the name of this deliverer, said in ver. 2, to come from the East, and in ver. 25, to come from the North; Cyrus's father being a Persian, and his mother a Mede; the one nation to the East, the other to the North of Judea.—It must however be observed that the Prophet, through the whole of the chapter, looks through Cyrus to Christ, whom he typified, and to whom many of the circumstances of this prophecy will more fully, if not solely, apply.

XLII. Here the Prophet drops the veil, and brings the Messiah into full view, without type or allegory. He sets forth the meekness of his character, and the extent and blessings of his kingdom,

dom, particularly among the Gentiles (1—9, compare Matt. xii. 18.) In consequence of this, he calls on the whole creation to join in one song of praise to God (10—12.) After which he seems again to glance at the deliverance from the captivity (13—17,) although the words may full as well apply to the deliverance vouchsafed the Church; to the overthrow of her most powerful enemies; and to the prevalency of true religion over idolatry and error. The Prophet then reproves the blindness and infidelity of the Jews in rejecting the Messiah, and gives intimation of those judgments which their guilt would draw on them (18—25.) From this he passes

XLIII. To the pleasing prospect of those times of reconciliation and favour that should again succeed, when God should gather them, with tender care, from their several dispersions in every quarter under heaven, and bring them safely to their own land (1—7.) Struck with astonishment at so clear a display of an event so very distant, the Prophet again challenges all the blinded nations and their idols to produce an instance of such foreknowledge (8, 9;) and intimates that the Jews should remain (as at this day) a singular monument to witness the truth of the prediction, till it should at length be fulfilled by the irresistible power of God (10—13.) He then returns to the nearer deliverance, that from the captivity of Babylon (14, 15;) with which, however, he immediately

immediately connects another deliverance, described by allusions to that from Egypt (see Exod. xiv.) but represented (18) as much more wonderful than that; a character which will not apply to the deliverance from Babylon, and must therefore be understood of the restoration from the general dispersion (16—18.) On this occasion the Prophet, with peculiar elegance, represents the tender care of God in comforting and refreshing his people, on their way through the desert, to be so great, as to make even the wild beasts haunting those parched places so sensible of the blessing of those copious streams then provided by Him, as to join their hissing and howling notes with one consent to praise him (19—21.) This leads to a beautiful contrast of the ingratitude of the Jews, and a vindication of God's dealings with regard to them (22—28.) In a figurative sense this prophecy may be understood of the Redemption by Messiah, the effects of his gospel among the Gentiles, and the infidelity and rejection of the Jews.

XLIV. This chapter, besides promises of redemption, of the effusion of the Spirit, and success of the gospel (1—5,) sets forth in a very sublime manner, the supreme power and foreknowledge of the One True God, and exposes the folly and absurdity of idolatry with admirable force and elegance (6—20.) And to shew that the knowledge of future events belonged only to Jehovah,



Jehovah, whom all creation is again called to adore for the deliverance and reconciliation granted to his people (21—23,) the Prophet concludes (24—28,) with mentioning the future deliverer expressly by his name Cyrus, near 200 years before he was born. See Ezra i. 1, 2, &c:—This remarkable prophecy has justly engaged the admiration of Heathens as well as of Christians.—The 27th verse alludes to the expedient used by Cyrus for taking Babylon, by diverting the Euphrates from its channel:—A sublime passage, giving at once a strong idea of the divine omnipotence, and an illustrious instance of the divine foreknowledge.

XLV. The predictions of the Prophets became always the clearer in proportion as they approached the event that was predicted. Isaiah at length condescends on the very circumstances and manner of the taking of Babylon by Cyrus. He had already alluded to the drying up of the Euphrates, and now he mentions the gates of brass being opened before him, and that the treasures he should find would be immense (1—3.) Accordingly the historians of this event, (Herodotus and Xenophon,) with a most astonishing conformity to the prophecy, tell us, that Cyrus contrived the stratagem of diverting the river Euphrates into a channel cut by the kings of Babylon to receive a part of its waters in times of an inundation, and of entering the city upon the  
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night of an annual festival, in the empty channel, which ran in through the midst of it; that after he and his army had got into the bed of the river, they might have been taken there as in a net, if the brazen gates, which led from the streets to the river, had not on that night been providentially left open, by which means they got in; and then the gates of the palace were opened by the king's orders to enquire into the cause of the tumult.—So clearly are the most contingent circumstances foreseen by God!—The same historians mention that the treasures which Cyrus found there and in Sardes amounted to 126,224,000*l.* of our money.—That Cyrus might know to whom he was indebted for this wonderful success; and on what account, the Prophet tells him (3—6,) and then refutes (7) the absurd opinion of the Persians (of whom Cyrus was king) that there were two supreme beings, an evil and a good one, represented by light and darkness, which are declared to be only the operation of the One great God.—From this the Prophet, in his usual way makes a transition (ver. 8) to the still greater work of God, displayed in the dispensation of the gospel. And then returning to his subject, obviates cavils against the providence of God, for not preventing the captivity, instead of promising deliverance from it (9—12, compare Rom. ix. 20.) The following verses (13—25,) interspersed with some strictures on the absurdity of idolatry, and some allusions

allusions to the dark lying oracles of the heathens (16, 19, 20,) may partly relate to the deliverance by Cyrus, but chiefly to the salvation by Messiah, which is declared to be of universal extent and everlasting duration.—It is remarkable, that the words in the 23d verse (which, with the awful sanction of an oath, promise that glorious and still future period when all the kingdoms of the earth, Jew and Gentile, shall become the kingdom of God and his Christ) are in the New Testament ascribed to Christ (Rom. xiv. 10, 11. Phil. ii. 10, 11,) the Prophet intimating here, as in many other places, that Messiah was very God.

XLVI. The first two verses of this chapter represent the idols of Babylon as so far from being able to bear the burden of their votaries, that they themselves are borne by beasts of burden into captivity; with which the Prophet beautifully contrasts in the next two verses, the tender care of God in bearing his people from first to last in his arms, and delivering them from their distress. He then, with his usual force and elegance, goes on (5—7,) to shew the folly of idolatry, and the utter inability of idols; from which he passes with great ease to the contemplation of the attributes and perfections of the true God (8—10;) particularly that prescience which foretold events so distant as the temporal deliverance by Cyrus (11,) and an eternal salvation by Messiah (12, 13.)—It is remarkable that Cyrus, compared in ver. 11,



to an *Eagle*, is said by Xenophon (Cyrop. vii. sub init.) to have an eagle for his ensign: using, without knowing it, the identical word of the Prophet, with only a Greek termination to it. So exact is the correspondence betwixt the Prophet and the historian; betwixt the prediction and the event.

XLVII. The destruction of Babylon is denounced by a beautiful selection of circumstances, in which her prosperous is contrasted with her adverse condition. She is represented as a tender and delicate virgin, reduced to the work and abject condition of a slave, and bereaved of every consolation (1—3,) and that on account of her cruelty, (particularly to God's people,) her pride, voluptuousness, sorceries, and incantations (5—11.) The folly of these last practices the Prophet elegantly exposes in the latter part of the chapter (12—15.)

As the deliverance of the Jews was closely connected with the fall of Babylon, a chorus of them breaks in (4,) in the very middle of the Prophet's denunciations, to praise God; in a distich of a different measure and construction in the original, which adds to its fine effect, considered in the light of poetry.

XLVIII. The Jews are reproved in this chapter for their obstinate attachment to idols, notwithstanding their experience of the divine providence over them, and of the divine prescience

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which

which revealed by the Prophets the most remarkable events that concerned them; lest they should have any pretext for ascribing the least of their success to their idols, who are challenged below (14) to give the like proof of their knowledge of futurity (1—8.) Yet God, after bringing them to the furnace for their perverseness, asserts his glorious sovereignty, and repeats his gracious promises of deliverance and consolation; from the benefits of which, however, the guilty and impenitent are, in the last verse, excluded. It is hardly necessary to observe that many passages in this chapter, and indeed the general strain of these prophecies, have a plain aspect to some farther restoration of the Church in the latter times, when the fall of that mystical or spiritual Babylon (Rev. xviii. 21,) of which the other was a type, shall introduce, by some great revolution, the most glorious æra of the gospel.—No person of taste or sensibility can read this chapter, without admiring that tender, beautiful, and passionate exclamation (18, 19) put into the mouth of our heavenly Father, who afflicts his children only *if need be*, and who in all their afflictions is afflicted: “O that thou hadst observed my commandments: then had thy prosperity been like the river (Euphrates,) and thy blessedness as the floods of the sea; and thy seed had been as the sand; and the issue of thy bowels, like that of the bowels thereof, (like the fishes of the sea in number;)

ber;) thy name should not have been cut off, nor destroyed from before me!"

XLIX. In this chapter the Messiah is introduced in person, declaring the full extent of his commission, which is not only to be Saviour to the Jews, but also to the Gentiles. The power and efficacy of his word is represented by apt images; the ill success of his ministry among the Jews is intimated, and the great success of the gospel among the Gentiles (1—12.) But the Prophet, casting then his eye on the happy, though distant period of Israel's restoration, makes a beautiful apostrophe to the whole creation (13,) to shout forth the praises of God on the prospect of this remarkable favour. The tender mercies of God to his people, with the prosperity of his Church in general, and the overthrow of all its enemies, make the subject of the remaining part of the chapter (14—26.)—Some of the images in this chapter are tender and pathetic in the highest degree. A whole volume could not express the love which God bears to his people, so well as the affecting image in the 15th verse. It is the same to the fainting soul, that a spring of water is to the weary traveller in the parched desert.

L. This chapter vindicates God's dealings with his people, whose alienation is owing to themselves (1;) and by allusions to the temporal deliverances connected with the drying up of the Red-sea and the Euphrates, asserts his power to



save (2, 3;) namely, by the obedience and sufferings of Messiah (4—6,) who was at length to prove victorious over all his enemies (7—9.) The last two verses exhort to faith and trust in God, in the most disconsolate circumstances; with a denunciation of vengeance on those who should trust to their own devices.

LI. The Prophet, keeping the great Deliverer still in view, exhorts the faithful among the Jews, like true children of Abraham, to trust and obey him; and briefly, but beautifully, describes the happiness that should follow (1, 3.) Then turning to the Gentiles, encourages them to expect a share in the same salvation (4, 5;) the everlasting duration of which is beautifully described in ver. 6th. And as it is everlasting, so is it sure to the righteous, notwithstanding all the machinations of their enemies (7, 8.)—The faithful then, with exultation and joy, lift their voices, reminding God of his wondrous works of old, which encourage them to look now for the like glorious accomplishment of these promises (9—11.)—*Awake, awake, O arm of the Lord! &c.* A very sublime example of personification.—In answer to this, God is introduced comforting them under their trials, and telling them that the deliverer (*he that hasteneth to set the captive free*) was already on his way to save and to establish them (12—16.)—On this, the Prophet turns to Jerusalem to comfort and congratulate her on so joyful a prospect. She

is represented, by a bold image, as a person lying in the streets, under the intoxicating effects of the cup of the Divine wrath, destitute of every assistance, and trodden under the feet of her enemies, till an avenging God takes pity on her (17—23.)

—Several circumstances, particularly the close of verse 22d, seem to indicate that these promises relate, at least in part, to some great deliverance still future.

LII. In allusion, perhaps, to the image in the close of the preceding chapter, Jerusalem is represented as fallen asleep in the dust, and in that helpless state bound by her enemies. The Prophet, with all the ardour natural to one who had such joyful news to communicate, bids her awake, arise, and put on her best attire ; and then he delivers the message he had in charge (1—6.) Awaking from her stupefaction, Jerusalem sees the messenger of such joyful tidings on the eminence from which he spied the coming deliverance. She expresses, in beautiful terms, her joy at the news, repeating with peculiar elegance the words of the cryer (7.) The tidings immediately spread to others on the watch, who all join in the glad acclamation (8,) and in the ardour of their joy, call to the very ruins of Jerusalem to sing along with them (9, 10.) The Prophet then, to complete the deliverance, bids them march, as it were, in triumph out of Babylon (11, 12.)—We must always remember that the words of our

Prophet extend generally beyond the deliverance from Babylon, which is but the type of a greater redemption. That this chapter relates in the highest sense to the Messiah, see Rom. x. 15.

The last three verses (13--15) are on the same subject with the next chapter, the person, offices, humiliation, and exaltation of Christ, and the happy consequences. Here the Messiah is introduced as appearing at first in the lowest state of humiliation, and the Prophet obviates the offence that this appearance would give, by declaring the important and necessary cause of it, and foretelling the glory that would ensue.

Babylon, which hitherto was generally kept in sight, is now dropped, and is hardly brought in view any more; the Prophet being altogether taken up with the higher part of his subject, which he treats without wearing any longer even that transparent veil with which he was wont to cover it.

LIII. This chapter foretels the sufferings of the Messiah, the end of his death, and the advantages resulting to mankind from that illustrious event. It begins with a complaint of the infidelity of the Jews (1.) the offence they took at his mean and humble appearance (2.) and the contempt with which they treated him (3.) He then shews the Messiah was to suffer for sins not his own, but that our iniquities were laid on him, and the punishment of them exacted of him, which was the meritorious



ritorious cause of our obtaining pardon and salvation (4—6.) He shews the meekness and placid submission with which he suffered a violent and unjust death, with the circumstances of his dying with the wicked, and being buried with the great (7—9, with *Mate. xxvii. 38, 57, 60;*) and that in consequence of his atonement, death, and intercession, he should procure pardon and salvation to multitudes, ensure prosperity to his Church, and triumph over all his foes (10—12.)—This chapter contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity.

LIV. Some suppose this chapter addressed to the Gentiles, some to the Jewish church, and some to the Christian, in its first stage. On comparing the different parts of it, the most probable opinion is, that it may, at least chiefly, refer to the future conversion of the Jews, and to the increase and prosperity of that nation, when reconciled to God after their long rejection; when their glory and security will far surpass what they were formerly in their most favoured state. This happy period of the Church, in which both Jew and Gentile will be joined, is described (11, 12,) in almost the same terms which St. John uses in speaking of the glory of the triumphant Church in heaven, *Rev. xxi. 18, &c.*—What glorious fruits of the travail of Messiah's soul!

LV. This comfortable chapter first displays the fulness, freeness, excellence, and everlasting na-

ture of the blessings of the gospel, and foretels again the enlargement of Messiah's kingdom (1-5.) This view leads the Prophet to exhort all to seize the precious opportunity of sharing in such blessings, which were not however to be expected without repentance and reformation (6, 7.) And as the things now and formerly predicted, were so great as almost to exceed belief, the Prophet points to the omnipotence of God, who would infallibly accomplish his word, and bring about those glorious deliverances which he had promised; the happy effects of which are again set forth in images beautiful and poetical in the first degree (8-13.)—A just and lively picture of the happy change produced on the world by the gospel!

LVI. Whoever would partake of the blessings of the gospel, is required to be holy in all manner of life and conversation. And he that will be so, is declared to be accepted according to this gracious dispensation; the blessings of which are large as the human race, without any respect to persons or to nations (1-8, with Acts ix, 34, 35.)

At the 9th verse begins a different subject, or new section of prophecy. It opens with calling on the enemies of the Jews (the Chaldeans, or perhaps the Romans,) as beasts of prey against them, for the sins of their rulers, teachers, and evil-doers.

other profane people among them, whose guilt drew down judgments on the nation.

LVII. After mentioning the removal of righteous persons (alluding perhaps to the death of Hezekiah or Josiah) as an awful symptom of the approach of judgments, such as were threatened above (1, 2,) the Prophet goes on to charge the nation in general with guilt; particularly with idolatry, and with courting the unprofitable alliance of idolatrous kings (3—12, compare verse 9, with 2 Kings xvi. 10, &c. and xxiii. 35—37.) In opposition to such poor confidence, the Prophet recommends trust in God, with whom the penitent and humble should find acceptance, and from whom they should obtain, not only a temporal deliverance, but also a share in those extensive blessings above promised to all nations (13—19;) from which the wicked and impenitent are excluded, and their portion declared to be of the very opposite kind (20, 21.)—One element raging against another, and tossing up all its filth—what a strong picture of the violence of contending passions, stirring up the corruptions of a wicked and a wretched soul!

LVIII. This elegant chapter contains a severe reproof of the Jews on account of their vices, particularly their hypocrisy in practising and relying on outward ceremonies, such as fasting and bodily humiliation, without true repentance (1—5.) It then lays down a clear and comprehensive summary



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summary of the duties they owed to their fellow-creatures, and of the regard which they owed to the ordinances of God, especially to his sabbath. Large promises of happiness and prosperity are likewise annexed to the performance of these duties, in a variety of the most beautiful and striking images. Thus, every mean is kindly used to engage us to our duty. Now we are allured by promises; anon we are terrified by threatenings.

LIX. This chapter contains a more general reproof of the wickedness of the same people; of bloodshed, violence, falshood, injustice (1-8.) After this they are introduced confessing their sins, and deploring the unhappy consequences of them (9-15.) On this act of humiliation, God, ever ready to pardon the penitent, promises that he will rescue them; that the Redeemer will come, mighty to save; that he will deliver his people, subdue his enemies, convert both Jews and Gentiles, and establish a new and everlasting covenant (16-21.) This prophecy, remarkable for the force, elegance, and variety of its images, remains as yet, in a great measure, unfulfilled. But, as a pledge of its accomplishment, the Jews remain yet a distinct people, though dispersed over all the world.

LX. The glorious prospect displayed in this chapter seems to have elevated the Prophet even above his usual majesty. The subject is the great increase



increase and flourishing state of the church of God by the accession of the Gentile world; which is set forth in such ample and exalted terms as plainly shew that the full completion of it is reserved for future times, when the fulness of the nations shall come in, when the Jews shall be converted, and both together become the kingdom of God and of his Christ. This is the general scope of the prophecy; but the various, highly poetical, and exalted images by which it is described, were never intended to be separately or minutely, much less to be literally, explained.

LXI. The same subject is continued; and to give it the greater solemnity, the Messiah is introduced describing his character and office, and confirming the large promises made before (1—9.) In consequence of this, the Jewish Church is introduced (10) praising God for the honour done her, (by her restoration to favour, and by the accession of the Gentiles) which is beautifully described by allusions to the rich Pontifical dress of the High-priest. A happy similitude to express the ornaments of a restored nation and a renewed mind!

LXII. The Prophet opens this chapter with ardent prayers that the happy period of reconciliation just now promised, and here again foretold, may be hastened, (1—5.) He then calls upon all the faithful, particularly the Priests and Levites to join him, urging the promises, and  
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even the oath of Jehovah as the foundation of their request (6—9.) And relying on this oath, he goes on to speak of the general restoration promised, as already performing; calls to the people to march forth, and to the various nations among whom they are dispersed to prepare the way for them, as God had caused the order for their return to be universally proclaimed (10—12.)

LXIII. In the first six verses of this chapter, the Prophet (or rather the Church he represents) sees the great Deliverer, long promised and expected, making his appearance, after having crushed his enemies, like grapes in the wine-press. The comparison suggests a tremendous idea of Omnipotence, which its unhappy objects can no more resist than the grapes can resist the treader. Indeed, there is so much pathos, energy, and sublimity in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers is probably the same with that predicted in the 19th chapter of the Revelations, some parts of which (13, &c.) are expressed in the same terms with this, and are generally understood of the fall of Antichrist and his followers, of which the destruction of Babylon, Edom or Bozrah, may be considered as an emblem.

The remaining part of this chapter, with the whole of the following, contain a penitential confession and supplication of the Jews, as uttered in their present dispersion, apparently deserted and

and rejected by the God of their fathers. They begin with acknowledging (in the person of the Prophet) the great mercies of God to their nation, and the ungrateful returns which they made to them, by which they rendered God their enemy (7—10.) Induced, however, by the remembrance of his former mercies, they humbly pray for the renewal of them (11—14;) they beseech him to remember his former kindness; they plead their relation to him; confess their wickedness and obstinacy; intreat his forgiveness, and deplore their miserable situation (15—19.) The subject is further pursued in the next

LXIV. Chapter, which is highly pathetic and tender.—The whole may be considered as a formula of prayer and humiliation, intended for the Jews, in order to their conversion.

LXV. This chapter contains a vindication of God's dealings with the Jews, having reference, perhaps, to their prayer and complaint in the preceding chapter. It sets forth, that though for their sins he had rejected them, and called the Gentiles, who sought him not (Rom. ix. 24—26,) yet would he preserve a remnant, to whom he would at length make good his promises (1—10.) Severe punishments are threatened against the wicked, (alluding perhaps to the destruction by the Romans,) and great rewards promised to the obedient (11—15,) in a future state of the Church, which is described in the most splendid and magnificent terms that can be imagined (17—25.)

LXVI. This



LXVI. This chapter treats of the same subject with the foregoing. God tells the Jews, who valued themselves much on their temple and pompous worship, that the Most High dwelleth not in temples made with hands, and that no outward rites of worship can please Him, who looketh at the heart, while the worshippers are idolatrous and impure (1—3.)—This leads to a threatening of vengeance for their guilt; alluding probably to their rejecting of Christ, their persecution of his followers, and the consequent destruction by the Romans (4—6.) The increase of the Church is to be sudden and astonishing; which may be understood of the great success of the gospel when first preached, both in respect of Jews and Gentiles; and especially of the future conversion of the Jews, and fulness of the Gentiles, who shall gather from all quarters to Messiah's standard. Then both Jew and Gentile, united in the new œconomy, shall see every enemy of the true Church destroyed, and behold the final perdition of unbelieving and ungodly men (7—24.) Here, after tracing the principal events of Time, this great Prophet seems at length to have terminated his views in Eternity, where all revolutions cease; where the blessedness of the righteous shall be unchangeable as the New Heavens, and the misery of the wicked as the fire that shall not be quenched. See Rev. xxi. 1, Mark ix. 44.

# I S A I A H.

## C H A P. I.

*The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem: in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.*

2 HEAR, O ye heavens; and give ear, O earth!

For it is JEHOVAH that speaketh,

I have nourished children, and brought them up;

And even they have revolted from me,

3 The ox knoweth his possessor;

And the ass the crib of his lord;

But Israel knoweth not Me;

Neither doth my people consider.

4 Ah, sinful nation! a people laden with iniquity!

A race of evil doers! children degenerate!

They have forsaken JEHOVAH;

They have rejected with disdain the Holy One of Israel;

They are estranged from him; they have turned their back upon him.

5 On what part will ye smite again, will ye add correction?

The whole head is sick, and the whole heart faint;

6 From

6 From the sole of the foot even to the head,  
there is no soundness therein ;  
It is wound, and bruise, and putrifying sore :  
It hath not been pressed, neither hath it been  
bound ;  
Neither hath it been softened with ointment.

7 Your country is desolate, your cities are burnt  
with fire ;

Your land, before your eyes strangers devour it :  
And it is become desolate, as if destroyed by  
an inundation.

8 And the daughter of Sion is left, as a shed in  
a vineyard ;

As a lodge in a garden of cucumers, as a city  
taken by siege.

9 Had not JEHOVAH God of Hosts left us a rem-  
nant,

We had soon become as Sodom ; we had been  
like unto Gomorrah.

10 Hear ye the word of JEHOVAH, O ye princes  
of Sodom !

Give ear to the law of our God, ye people of  
Gomorrah !

11 What have I to do with the multitude of your  
sacrifices ? saith JEHOVAH :

I am cloyed with the burnt-offerings of rams,  
and the fat of fed beasts ;

And in the blood of bullocks, and of lambs,  
and of goats, I have no delight.

12 When



- 12 When ye come to appear before me,  
Who hath required this at your hands?
- 13 Tread my courts no more; bring no more a  
vain oblation;  
Incense! It is an abomination unto me.  
The new moon, and the sabbath, and the as-  
sembly proclaimed,  
I cannot endure; the fast, and the day of re-  
straint.
- 14 Your months, and your solemnities, my soul  
hateth:  
They are a burthen upon me; I am weary of  
bearing them.
- 15 When ye spread forth your hands, I will hide  
mine eyes from you;  
Even when ye multiply prayer, I will not hear;  
For your hands are full of blood.
- 16 Wash ye, make ye clean; remove ye far away  
The evil of your doings from before mine eyes:
- 17 Cease to do evil; learn to do well;  
Seek judgment; amend that which is cor-  
rupted;  
Do justice to the fatherless; defend the cause  
of the widow.
- 18 Come on now, and let us plead together,  
saith JEHOVAH:  
Though your sins be as scarlet, they shall be as  
white as snow;

G

Though

Though they be red as crimson, they shall be like wool.

- 19 If ye shall be willing and obedient,  
Ye shall feed on the good of the land ;  
20 But if ye refuse, and be rebellious,  
Ye shall be food for the sword of the enemy :  
For the mouth of JEHOVAH hath pronounced it.

- 21 How is the faithful city become a harlot !  
She that was full of judgment, righteousness  
dwelled in her ;

But now murderers !

- 22 Thy silver is become dross ; thy wine is mixed  
with water ;

- 23 Thy princes are rebellious, associates of robbers ;

Every one of them loveth a gift, and seeketh rewards :

To the fatherless they administer not justice ;  
And the cause of the widow cometh not before them.

- 24 Wherefore saith the Lord JEHOVAH God of Hosts, the Mighty One of Israel :

Aha ! I will be eased of mine adversaries ;

I will be avenged of mine enemies.

- 25 And I will bring again mine hand over thee :

And I will purge in the furnace thy dross ;

And I will remove all thine alloy.

- 26 And I will restore thy judges, as at the first ;

And

- And thy counsellors, as at the beginning :  
 And after this thy name shall be called,  
 26 The city of righteousness, the faithful metropolis.
- 27 Sion shall be redeemed in judgment,  
 And her captives in righteousness.
- 28 But destruction shall fall at once on the revolvers and the sinners ;  
 And they that forsake JEHOVAH shall be consumed.
- 29 For ye shall be ashamed of the ilexes, which ye have desired ;  
 And ye shall blush for the gardens which ye have chosen :
- 30 When ye shall be as an ilex, whose leaves are blasted ;  
 And as a garden, wherein is no water.
- 31 And the strong shall become tow, and his work a spark of fire ;  
 And they shall both burn together, and none shall quench them.

## C H A P. II.

*The word, which was revealed to Isaiah, the son of Amos, concerning Judah and Jerusalem.*

- 2 IT shall come to pass in the latter days ;  
 The mountain of the house of JEHOVAH shall be established on the top of the mountains ;  
 And it shall be exalted above the hills :



And all nations shall flow unto it.

3 And many peoples shall go, and shall say :

Come ye, and let us go up to the mountain of  
JEHOVAH ;

To the house of the God of Jacob :

And he will teach us of his ways ;

And we will walk in his paths :

For from Sion shall go forth the law ;

4 And the word of JEHOVAH from Jerusalem,

And he shall judge among the nations ;

And shall work conviction in many peoples :

And they shall beat their swords into plough-  
shares,

And their spears into pruning-hooks :

Nation shall not lift up sword against nation ;

Neither shall they learn war any more.

5 O house of Jacob, come ye,

And let us walk in the light of JEHOVAH !

6 Verily thou hast abandoned thy people, the  
house of Jacob :

Because they are filled with diviners from the  
East ;

And with soothfayers like the Philistines ;

And they multiply a spurious brood of strange  
children.

7 And his land is filled with silver and gold ;

And there is no end to his treasures :

And his land is filled with horses ;

Neither is there any end to his chariots.

8 And

- 8 And his land is filled with idols;  
He boweth himself down to the work of his hands;  
To that which his fingers have made :
- 9 Therefore shall the mean man be bowed down,  
and the mighty man shall be humbled;  
And thou wilt not forgive them.
- 10 Go into the rock, and hide thyself in the dust;  
From the fear of JEHOVAH, and from the glory of his majesty,  
When he ariseth to strike the earth with terror.
- 11 The lofty eyes of men shall be humbled;  
The highth of mortals shall bow down :  
And JEHOVAH alone shall be exalted in that day.
- 12 For the day of JEHOVAH God of Hosts is  
against every thing great and lofty;  
And against every thing that is exalted ; and it  
shall be humbled.
- 13 Even against all the cedars of Lebanon, the  
high and the exalted ;  
And against all the oaks of Basan :
- 14 And against all the mountains, the high ones ;  
And against all the hills, the exalted ones ;
- 15 And against every tower, high-raised ;  
And against every mound, strongly fortified.
- 16 And against all the ships of Tarshish ;  
And against every lovely work of art.

17 And the pride of man shall bow down ;  
 And the highth of mortals shall be humbled ;  
 And JEHOVAH alone shall be exalted in that  
 day :

18 And the idols shall totally disappear.

19 And they shall go into caverns of rocks, and  
 into holes of the dust ;

From the fear of JEHOVAH, and from the glory  
 of his majesty,

When he ariseth to strike the earth with terror.

20 In that day shall a man cast away his idols of  
 silver,

And his idols of gold, which they have made  
 to worship ;

To the moles, and to the bats ;

21 To go into caves of the rocks, and into clefts of  
 the craggy rocks ;

From the fear of JEHOVAH, and from the glory  
 of his majesty,

When he ariseth to strike the earth with terror.

22 Trust ye no more in man, whose breath is in  
 his nostrils ;

For of what account is he to be made ?

### C H A P. III.

1 For behold the Lord JEHOVAH God of Hosts  
 Removeth from Jerusalem, and from Judah,  
 Every stay and support ;

The whole stay of bread, and the whole stay  
 of water ;

2 The



- 2 The mighty man, and the warrior ;  
The judge, and the prophet, and the diviner,  
and the sage :
- 3 The ruler of fifty, and the honourable person ;  
And the counsellor, and the skilful artist, and  
the powerful in persuasion.
- 4 And I will make boys their princes ;  
And infants shall rule over them.
- 5 And the people shall be oppressed, one man by  
another :  
And every man shall behave insolently towards  
his neighbour ;  
The boy towards the old man, and the base to-  
wards the honourable.
- 6 Therefore shall a man take his brother, of his  
father's house by the garment ;  
Saying : Come, and be thou ruler over us ;  
And let thine hand support our ruinous state.
- 7 Then shall he openly declare, saying :  
I will not be the healer of your breaches ;  
For in my house is neither bread, nor raiment :  
Appoint not me ruler of the people.
- 8 For Jerusalem tottereth, and Judah falleth ;  
Because their tongues, and their hands, are  
against JEHOVAH ;  
To provoke by their disobedience the cloud of  
his glory.
- 9 The steadfastness of their countenance witnesseth  
against them ;

For their sin, like Sodom, they publish, they  
hide it not :

Wo to their souls ! for upon themselves have  
they brought down evil.

10 Pronounce ye a blessing on the just : verily,  
good [shall be to him ;]

For the fruit of his deeds shall he eat.

11 Wo to the wicked : , evil [shall be his portion ;]

For the work of his hands shall be repaid unto  
him.

12 As for my people, children are their oppressors ;  
And women bear rule over them.

O my people, thy leaders cause thee to err ;  
And pervert the way of thy paths.

13 JEHOVAH ariseth to plead his cause ;  
He standeth up to contend with his people.

14 JEHOVAH will meet in judgment,  
The elders of his people, and their princes :  
As for you, ye have consumed my vineyard :  
The plunder of the poor is in your houses.

15 What mean ye, that ye crush my people ;  
And grind the faces of the poor ?  
Saith JEHOVAH, the Lord of Hosts.

16 Moreover JEHOVAH hath said :  
Because the daughters of Sion are haughty ;  
And walk displaying the neck,  
And falsely setting off their eyes with paint ;  
Mincing their steps as they go,

And

And with their feet lightly tripping along.

- 17 Therefore will the Lord humble the head of  
the daughters of Sion ;

And JEHOVAH will expose their nakedness,

- 18 In that day will the Lord take from them the  
ornaments,

Of the feet-rings, and the net-works, and the  
crescents ;

- 19 The pendants, and the bracelets, and the thin  
vials ;

- 20 The tires, and the fetters, and the zones,  
And the perfume-boxes, and the amulets ;

- 21 The rings, and the jewels of the nostril ;

- 22 The embroidered robes, and the tunics ;

And the cloaks, and the little purses ;

- 23 The transparent garments, and the fine linen  
vests ;

And the turbans, and the mantles :

- 24 And there shall be, instead of perfume, a putrid  
ulcer ;

And, instead of well-girt raiment, rags ;

And, instead of high-dressed hair, baldness ;

And, instead of a zone, a girdle of sackcloth :

A sun-burnt skin, instead of beauty.

- 25 Thy people shall fall by the sword ;

And thy mighty men in the battle.

- 26 And her doors shall lament and mourn ;

And desolate shall she sit on the ground.



## C H A P. IV.

- 1 And seven women shall lay hold on one man in that day, saying :

Our own bread will we eat,  
And with our own garments will we be clothed ;  
Only let us be called by thy name ;  
Take away our reproach.

- 2 In that day shall the Branch of JEHOVAH  
Become glorious and honourable ;  
And the produce of the land excellent and  
beautiful,  
For the escaped of the house of Israel.

- 3 And it shall come to pass, whosoever is left in  
Sion,

And remaineth in Jerusalem,  
Holy shall he be called ;  
Every one that is written among the living in  
Jerusalem,

- 4 When the Lord shall have washed away the  
filth of the daughters of Sion ;  
And the blood of Jerusalem shall have removed  
from the midst of her,  
By a spirit of judgment, and by a spirit of burn-  
ing :

- 5 Then shall JEHOVAH create upon the station of  
mount Sion,

And upon all her holy assemblies,  
A cloud by day, and smoke ;  
And the brightness of a flaming fire by night :

Yea,

- Yea, over all shall the Glory be a covering.  
6 And a tabernacle it shall be, for shade by day  
from the heat;  
And for a covert, and a refuge, from storm and  
rain.

## C H A P. V.

- 1 LET me sing now a song to my Beloved;  
A song of loves concerning his vineyard.  
My Beloved had a vineyard,  
On a high and fruitful hill:  
2 And he fenced it round, and he cleared it from  
the stones,  
And he planted it with the vine of Sorek:  
And he built a tower in the midst of it,  
And he hewed out also a lake therein:  
And he expected, that it should bring forth  
grapes;  
But it brought forth poisonous berries.  
3 And now, O inhabitants of Jerusalem, and ye  
men of Judah,  
Judge, I pray you, between me and my vine-  
yard:  
4 What could have been done more to my vine-  
yard,  
Than I have done unto it?  
Why, when I expected that it should bring forth  
grapes,  
Brought it forth poisonous berries?

5 But

5 But come now, and I will make known unto you,

What I purpose to do to my vineyard :

To remove its hedge, and it shall be devoured ;  
To destroy its fence, and it shall be trodden down.

6 And I will make it a desolation ;

It shall not be pruned, neither shall it be digged ;

But the brier and the thorn shall spring up in it ;

And I will command the clouds,

That they shed no rain upon it.

7 Verily, the vineyard of JEHOVAH God of Hosts is the house of Israel ;

And the men of Judah the plant of his delight :

And he looked for judgment, but behold tyranny :

And for righteousness, but behold the cry of the oppressed.

8 Wo unto you, who join house to house ;

Who lay field unto field together ;

Until there be no place, and ye have your dwelling,

Alone to yourselves, in the midst of the land.

9 To mine ear hath JEHOVAH God of Hosts revealed it :

Surely many houses shall become a desolation ;

The



The great and the fair ones, without an inhabitant.

10 Yea ten acres of vineyard shall yield a single bath of wine,

And a chomer of seed shall produce an ephah.

11 Wo unto them, who rise early in the morning, to follow strong drink ;

Who sit late in the evening, that wine may inflame them :

12 And the lyre, and the harp, the tabor, and the pipe,

And wine, are their entertainments ;

But the work of JEHOVAH they regard not ;

And the operation of his hands they do not perceive.

13 Therefore my people goeth into captivity for want of knowledge ;

And their nobles have died with hunger ;

And their plebeins are parched up with thirst.

14 Therefore Hades hath enlarged his appetite ;

And hath stretched open his mouth without measure :

And down go her nobility, and her populace ;

And her busy throng, and all that exult in her.

15 And the mean man shall be bowed down, and the great man shall be brought low ;

And the eyes of the haughty shall be humbled :

16 And JEHOVAH God of Hosts shall be exalted in judgment ;

And

And God the Holy One shall be sanctified by  
displaying his righteousness.

17 Then shall the sheep feed without restraint ;  
And the kids shall depasture the desolate fields  
of the luxurious.

18 Wo unto them, who draw out iniquity, as a  
long cable ;

And sin, as the thick traces of a wain :

19 Who say, Let him make speed then, let him  
hasten

His work, that we may see it ;

And let the counsel of the Holy One of Israel  
Draw near, and come to pass, that we may  
know it.

20 Wo unto them who call evil good, and good  
evil ;

Who put darkness for light, and light for  
darkness ;

Who put bitter for sweet, and sweet for bitter.

21 Wo unto them, who are wise in their own eyes,  
And prudent in their own conceit.

22 Wo unto them, who are powerful to drink  
wine ;

And men of might to mingle strong drink :

23 Who justify the guilty for reward,  
And take away the righteousness of the right-  
eous from him.

24 Therefore as the tongue of fire licketh up the  
stubble,

And as the flame dissolveth the chaff ;

So

So shall their root become like touch-wood,  
And their blossom shall go up like the dust :  
Because they have despised the law of JEHO-  
VAH God of Hosts ;  
And scornfully rejected the word of the Holy  
One of Israel.

25 Wherefore the anger of JEHOVAH is kin-  
dled against his people ;  
And he hath stretched out his hand against  
them :

And he smote them ; and the mountains trem-  
bled ;

And their carcases became as the dung in the  
midst of the streets.

For all this his anger is not turned away ;  
But still is his hand stretched out.

26 And he will erect a standard for the nations  
afar off ;

And he will hift every one of them from the  
ends of the earth ;

And behold, with speed swiftly shall they  
come.

27 None among them is faint, and none flum-  
bleth ;

None shall slumber, nor sleep :

Nor shall the girdle of their loins be loosed ;

Nor shall the latchet of their shoes be unbound.

28 Whose arrows are sharpened ;

And all their bows are bent :



The hoofs of their horses shall be counted as adamant;

And their wheels as a whirlwind.

29 Their growling is like the growling of the lions;

Like the young lions shall they growl:

They shall roar, and shall seize the prey;

And they shall bear it away, and none shall rescue it.

30 In that day, shall they roar against them, like the roaring of the sea;

And these shall look to the heaven upward, and down to the earth;

And lo! darkness, distress!

And the light is obscured by the gloomy vapour.

## C H A P. VI.

1 IN the year, in which Uzziah the king died, I saw JEHOVAH sitting on a throne high and lofty; and the train of his robe filled the tem-

2 ple. Above him stood seraphim: each one of them had six wings: with two of them he covereth his face, with two of them he covereth his feet, and two of them he useth in flying.

3 And they cried alternately, and said:

Holy, holy, holy, JEHOVAH God of Hosts!

The whole earth is filled with his glory.

4 And the pillars of the vestibule were shaken with

with the voice of their cry; and the temple  
5 was filled with smোক. And I said, Alas for  
me! I am struck dumb; for I am a man of  
polluted lips; and in the midst of a people of  
polluted lips do I dwell; for mine eyes have  
6 seen the King, JEHOVAH God of Hosts. And  
one of the seraphim came flying unto me; and  
in his hand was a burning coal, which he had  
7 taken with the tongs from off the altar. And  
he touched my mouth, and said:

Lo! this hath touched thy lips:

Thine iniquity is removed, and thy sin is  
expiated.

8 And I heard the voice of JEHOVAH, saying:  
Whom shall I send; and who will go for us?  
And I said: Behold, here am I; send me.

9 And he said:

Go, and say thou to this people:

Hear ye indeed, but understand not;

See ye indeed, but perceive not;

10 Make gross the heart of this people;

Make their ears dull, and close up their  
eyes;

Lest they see with their eyes, and hear with  
their ears,

And understand with their hearts, and be  
converted; and I should heal them.

11 And I said: How long, O JEHOVAH? And  
he said:

H

Until

- Until cities be laid waste, so that there be  
no inhabitant ;  
And houses, so that there be no man :  
And the land be left utterly desolate.
- 12 Until JEHOVAH remove man far away ;  
And there be many a deserted woman in the  
midst of the land,
- 13 And though there be a tenth part remaining  
in it,  
Even this shall undergo a repeated destruc-  
tion ;  
Yet, as the ilex, and the oak, though cut  
down, hath its stock remaining,  
A holy seed shall be the stock of the nation.

## C H A P. VII.

- 1 IN the days of Ahaz, the son of Jotham, the  
son of Uzziah, king of Judah, Retzin king of  
Syria, and Pekah, the son of Ramaliah, king of  
Israel, came up against Jerusalem, to besiege it ;  
but they could not overcome it.
- 2 And when it was told to the house of David,  
that Syria was supported by Ephraim ; the  
heart of the king, and the heart of his people,  
was moved ; as the trees of the forest are moved  
before the wind.
- 3 And JEHOVAH said to Isaiah : Go out now to  
meet Ahaz ; thou and Shearjashub thy son ; at  
the end of the aqueduct of the upper pool, at  
the



4 the caufley of the Fuller's field. And thou shalt fay unto him :

Take heed, and be ftill ; fear not, neither let thy heart be faint ;

Because of the two tails of thefe fmoaking fire-brands ;

For the fierce wrath of Retfin, and of the fon of Remaliah.

5 Because Syria hath deviſed evil againſt thee ; Ephraim, and the fon of Remaliah, ſaying :

6 Let us go up againſt Judah, and harraſs it ; And let us rend off a part of it for ourſelves : And let us ſet a king to reign in the miſt of it ;

Even the fon of Tabeal.

7 Thus ſaith the Lord JEHOVAH :

It ſhall not ſtand, neither ſhall it be.

8 Though the head of Syria be Damafcus,

And the head of Damafcus, Retfin ;

Yet within threescore and five years,

Ephraim ſhall be broken, that he be no more a people :

9 Though the head of Ephraim be Samaria ;

And the head of Samaria, Remaliah's fon.

If ye believe not in me, ye ſhall not be eſta- bliſhed.

10 And JEHOVAH ſpake yet again to Ahaz, ſay- ing :

11 Ask thee a ſign from JEHOVAH thy God :

Go deep to the grave, or high to the heaven  
above.

12 And Ahaz said ; I will not ask ; neither will

13 I tempt JEHOVAH. And he said :

Hear ye now, O house of David :

Is it a small thing for you to weary men,

That you should weary my God also ?

14 Therefore JEHOVAH himself shall give you  
a sign :

Behold, the Virgin conceiveth, and beareth  
a son ;

And she shall call his name Immanuel.

15 Butter and honey shall he eat,

When he shall know to refuse what is evil,  
and to choose what is good :

16 For before this child shall know,

To refuse the evil, and to choose the good ;

The land shall become desolate,

By whose two kings thou art distressed.

17 But JEHOVAH shall bring upon thee,

And upon thy people, and upon thy father's  
house,

Days, such as have not come,

From the day that Ephraim departed from  
Judah.

18 And it shall come to pass in that day ;

JEHOVAH shall hift the fly,

That is in the utmost part of the rivers of  
Egypt ;

And the bee, that is in the land of Assyria :

19 And

- 19 And they shall come, and they shall light all  
of them,  
On the desolate vallies, and on the craggy  
rocks,  
And on all the thickets, and on all the ca-  
verns.
- 20 In that day, JEHOVAH shall shave by the  
hired rasor,  
By the people beyond the River, by the king  
of Assyria,  
The head and the hair of the feet ;  
And even the beard itself shall be destroyed.
- 21 And it shall come to pass in that day,  
That if a man shall feed a young cow, and  
two sheep ;
- 22 From the plenty of milk, which they shall  
produce, he shall eat butter :  
Even butter and honey shall he eat,  
Whosoever is left in the midst of the land.
- 23 And every vineyard, that hath a thousand  
vines,  
Valued at a thousand pieces of silver,  
Shall become in that day briers and thorns.
- 24 With arrows and with the bow shall they  
come thither ;  
For the whole land shall become briers and  
thorns.
- 25 And all the hills which were dressed with  
the mattock,



Where the fear of briars or thorns never  
came,

Shall be for the range of the ox, and for the  
treading of sheep.

### C H A P. VIII.

1 AND JEHOVAH said unto me: Take unto  
thee a large mirror, and write on it with a  
workman's graving tool, To hasten the spoil,  
2 to take quickly the prey. And I called unto  
me for a testimony faithful witnesses; Uriah the  
priest, and Zachariah the son of Jeberechiah,  
3 And I approached unto the Prophets; and  
she conceived, and bare a son. And JEHOVAH  
said unto me: Call his name Maher-shalal  
hash-baz:

4 For before the child shall know  
To pronounce, My father and My mother,  
The riches of Damascus shall be borne away,  
And the spoil of Samaria, before the king of  
Assyria.

5 Yet again JEHOVAH spake unto me, saying:

6 Because this people hath rejected  
The waters of Siloah, which flow gently;  
And rejoiceth in Retlin, and the son of Re-  
maliah:

7 Therefore behold the Lord bringeth up upon  
them

The waters of the River, the strong and the  
mighty;

And

H

Even

Even the king of Assyria, and all his force.  
And he shall rise above all their channels,  
And shall go over all their banks.

8 And he shall pass through Judah, overflowing  
and spreading,

Even to the neck shall he reach :  
And the extension of his wings shall be  
Over the full breadth of thy land, O Im-  
manuel!

9 Know ye this, O ye peoples, and be struck  
with consternation ;

And give ear to it, all ye of distant lands :

Gird yourselves, and be dismayed ; gird your-  
selves, and be dismayed.

10 Take counsel together, and it shall come to  
nought ;

Speak the word, and it shall not stand :

For God is with us.

11 For thus said JEHOVAH unto me ;

As taking me by the hand he instructed me,

That I should not walk in the way of this  
people, saying :

12 Say ye not, It is holy,

Of every thing, of which this people shall  
say, It is holy :

And fear ye not the object of their fear,  
neither be ye terrified.

13 JEHOVAH God of Hosts sanctify ye Him ;

- And let Him be your fear, and let Him be  
your dread :
- 14 And he shall be unto you a sanctuary :  
But a stone of stumbling, and a rock of  
offence,  
To the two houses of Israel ;  
A trap, and a snare to the inhabitants of Je-  
rusalem.
- 15 And many among them shall stumble,  
And shall fall, and be broken ; and shall be  
ensnared, and caught.
- 16 Bind up the testimony, seal the command,  
among my disciples.
- 17 I will therefore wait for JEHOVAH, who  
hideth his face  
From the house of Jacob ; yet will I look for  
him.
- 18 Behold I, and the children,  
Whom JEHOVAH hath given unto me ;  
For signs and for wonders in Israel,  
From JEHOVAH God of Hosts,  
Who dwelleth in the mountain of Sion.
- 19 And when they shall say unto you :  
Seek unto the necromancers and the wizards ;  
To them that speak inwardly, and that mutter ;  
Should not a people seek unto their God ?  
Should they seek, instead of the living, unto  
the dead ?
- 20 Unto the command, and unto the testimony,  
let them seek ;

If



- If they will not speak according to this word,  
In which there is no obscurity ;
- 21 Every one of them shall pass through the  
land distressed and famished :  
And when he shall be famished, and angry  
with himself,  
He shall curse his king and his God.
- 22 And he shall cast his eyes upwards, and look  
down to the earth ;  
And lo ! distress and darkness !  
Gloom, tribulation, and accumulated dark-  
ness !
- 23 But there shall not hereafter be darkness  
in the land which was distressed :  
In the former time he debased  
The land of Zebulon, and the land of Naph-  
thali ;  
But in the latter time he hath made it glo-  
rious ;  
Even the way of the sea, beyond Jordan, Ga-  
lilee of the nations.

## C H A P. IX.

- The people, that walked in darkness,  
Have seen a great light :  
They that dwelled in the land of the shadow  
of death,  
Unto them hath the light shined.
- 2 Thou hast multiplied the nation, thou hast in-  
creased their joy :

They

They rejoice before thee, as with the joy of harvest;

As they rejoice, who divide the spoil.

3 For the yoke of his burthen, the staff laid on his shoulder,

The rod of his oppressor, hast thou broken, as in the day of Midian.

4 For the greaves of the armed warrior in the conflict,

And the garment rolled in much blood, Shall be for a burning, even fuel for the fire.

5 For unto us a Child is born; unto us a Son is given;

And the government shall be upon his shoulder; And his name shall be called Wonderful, Counsellor,

The mighty God, the Father of the everlasting age, the Prince of peace.

6 Of the increase of his government and peace there shall be no end;

Upon the throne of David, and upon his kingdom;

To fix it, and to establish it With judgment and with justice, henceforth and for ever;

The zeal of JEHOVAH God of Hosts will do this.

7 JEHOVAH hath sent a word against Jacob: And it hath lighted upon Israel.

8 Because

18 Because the people all of them carry themselves haughtily;

Ephraim, and the inhabitant of Samaria;

In pride and arrogance of heart, saying:

19 The bricks are fallen, but we will build with hewn stone;

The sycamores are cut down, but we will replace them with cedars:

20 Therefore will JEHOVAH excite the princes of Retzin against him;

And raise up his enemies together:

21 The Syrians from the East, and the Philistines from the West;

And they shall devour Israel on every side.

For all this his anger is not turned away;

But his hand is still stretched out.

22 Yet this People have not turned unto him that smote them:

And JEHOVAH God of Hosts they have not sought.

23 Therefore shall JEHOVAH cut off from Israel the head and the tail;

The branch and the rush in one day:

24 The aged, and the honourable person, he is the head;

And the prophet that teacheth falsehood he is the tail.

25 For the leaders of this people lead them astray;

And they that are led by them shall be devoured.

16 Wherefore



16 Wherefore JEHOVAH shall not rejoice over  
their young men ;

And on their orphans, and their widows, he  
shall have no compassion.

For every one of them is a hypocrite and an  
evil doer ;

And every mouth speaketh folly.

For all this his anger is not turned away ;

But his hand is still stretched out,

17 For wickedness burneth like a fire ;

The brier and the bramble it shall consume :

And it shall kindle the thicket of the wood ;

And they shall mount up in volumes of rising  
smoke.

18 Through the wrath of JEHOVAH God of Hosts  
is the land darkened ;

And the people shall be as fuel for the fire :

A man shall not spare his brother.

19 But he shall snatch on the right, and yet be  
hungry ;

And he shall devour on the left, and not be  
satisfied :

Every man shall devour the flesh of his neigh-  
bour.

20 Manasseh shall devour Ephraim, and Ephraim  
Manasseh ;

And both of them shall be united against Judah.

For all this his anger is not turned away ;

But his hand is still stretched out.

C H A P.

## C H A P. X.

1 Wo unto them that decree unrighteous decrees ;

Unto the scribes, that prescribe oppression :

2 To turn aside the needy from judgment ;

To rob of their right the poor of my people ;

That the widows may become their prey ;

And that they may plunder the orphans.

3 And what will ye do in the day of visitation ?

And in the desolation which shall come from afar ?

To whom will ye flee for succour ?

And where will ye deposite your wealth ?

4 Without me, they shall bow down under the bounden,

And under the slain shall they fall.

For all this his anger is not turned away ;

But his hand is still stretched out.

5 HO ! to the Assyrian, the rod of mine anger,

The staff in whose hand is the instrument of mine indignation !

6 Against a dissembling nation will I send him ;

And against a people the object of my wrath will I give him a charge :

To gather the spoil, and to bear away the prey ;

And to trample them under foot like the mire of the streets.

7 But He doth not so purpose ;

And

- And his heart doth not so intend:  
But to destroy is in his heart;  
And to cut off nations not a few.
- 8 For he saith, Are not my princes altogether kings?
- 9 Is not Calno as Carchemish?  
Is not Hamath as Arphad?  
Is not Samaria as Damascus?
- 10 As my hand hath seized the kingdoms of the idols,  
Whose graven images were superior to those of Samaria and Jerusalem;
- 11 As I have done unto Samaria and her idols,  
Shall I not likewise do unto Jerusalem, and her images?
- 12 But it shall be, when JEHOVAH hath accomplished his whole work,  
Upon mount Sion, and upon Jerusalem:  
I will punish the effect of the proud heart of the king of Assyria;  
And the triumphant look of his haughty eyes.
- 13 For he hath said, By the strength of my hand have I done it;  
And by my wisdom; for I am endowed with prudence.  
I have removed the bounds of the peoples;  
And I have plundered their hoarded treasures;  
And I have brought down those, that were strongly seated.



14 And my hand hath found, as a nest, the riches  
of the peoples :

And as one gathereth eggs deserted,  
So have I made a general gathering of the  
earth ;

And there was no one, that moved the wing ;  
That opened the beak, or that chirped.

15 Shall the ax boast itself against him, that  
heweth therewith ?

Shall the saw magnify itself against him, that  
moveth it ?

As if the rod should wield him that lifteth it ;  
As if the staff should lift up its master.

16 Wherefore JEHOVAH the Lord of Hosts shall  
send

Upon his fat ones leanness ;  
And under his glory shall he kindle  
A burning as of a conflagration.

17 And the light of Israel shall become a fire,  
And his Holy One a flame ;

And he shall burn, and consume his thorn,  
And his brier in one day.

18 Even the glory of his forest, and of his fruit-  
ful field,

From the soul even to the flesh, shall he con-  
sume ;

And it shall be, as when one fleeth out of the  
fire.

19 And the remainder of the trees of his forest  
shall be a small number,

So

So that a child may write them down:

20 And it shall come to pass in that day,  
No more shall the remnant of Israel,

And the escaped of the house of Jacob,  
Lean upon him that smote them:

But shall lean upon JEHOVAH,  
The Holy One of Israel, in truth.

21 A remnant shall return, a remnant of Jacob,  
Unto God the Mighty.

22 For though thy people, O Israel, shall be as the  
sand of the sea,

A remnant of them only shall return.

The consummation decided, overfloweth with  
strict justice;

23 For a full and decisive decree  
Shall JEHOVAH the Lord of Hosts accomplish  
in the midst of the land.

24 Wherefore thus saith JEHOVAH the Lord of  
Hosts:

Fear not, O my people, that dwellest in Sion,  
because of the Assyrian:

With his staff indeed shall he smite thee,

And his rod shall he lift up against thee, in the  
way of Egypt.

25 But yet a very little time, and mine indigna-  
tion shall cease;

And mine anger in their destruction:

26 And JEHOVAH God of Hosts shall raise up  
against him a scourge,

Like

Like the stroke upon Midian at the rock of  
Oreb,

And like the rod which he lifted up over the  
sea;

Yea he will lift it up, after the manner of  
Egypt.

27 And it shall come to pass in that day,

His burthen shall be removed from off thy  
shoulder,

And his yoke from off thy neck:

Yea the yoke shall perish from off your shoul-  
ders.

28 He is come to Aiath; he hath passed to  
Migron:

At Michmas he will deposite his baggage,

29 They have passed the strait; Geba is their  
lodging for the night:

Ramah is frightened; Gibeah of Saul fleeth.

30 Cry aloud with thy voice, O daughter of Gal-  
lim;

Hearken unto her, O Lais; answer her, O  
Anathoth.

31 Madmena is gone away; the inhabitants of  
Gebim flee again.

32 Yet this day shall he abide in Nob;

He shall shake his hand against the mount of  
the daughter of Zion;

Against the hill of Jerusalem.

33 Behold Jehovah, the Lord of Hosts,

I

Shall



30 Shall lop the flourishing branch with a dread-

And with the breath of his lip shall

31 And the high of stature shall be cut down,

32 And the lofty shall be brought low:

33 And he shall hew the thickets of the forest

with iron,

34 And Lebanon shall fall by a mighty hand.

And the leopard shall lie down with the kid:

And the calf, and the young lion, and the fat-

## CHAP. XI.

1 BUT there shall spring forth a rod from the  
trunk of Jesse,

And a son from his roots shall become fruitful;

2 And the spirit of JEHOVAH shall rest upon him;

The spirit of wisdom and understanding;

The spirit of counsel, and strength;

The spirit of the knowledge, and the fear of

JEHOVAH.

3 And he shall be of quick discernment in the fear

of JEHOVAH:

So that not according to the sight of his eyes

shall he judge;

Nor according to the hearing of his ears shall

he reprove.

4 But with righteousness shall he judge the poor,

And with equity shall he work conviction in

the meek of the earth.

And he shall smite the earth with the blast of

his mouth,

And his resting-place shall be glorious.

And it shall come to pass in that day,

JEHOVAH

And with the breath of his lips shall he slay the wicked one.

5 And righteousness shall be the girdle of his loins; and he shall have the thickets of the forest for his skirt.

6 Then shall the wolf take up his abode with the lamb;

And the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling shall come together:

7 And the heifer and the she bear shall feed together:

Together shall their young ones lie down:

8 And the lion shall eat straw like the ox:

And the sucking shall play upon the hole of the asp;

And upon the den of the basilisk shall the new-weaned child lay his hand.

9 They shall not hurt, nor destroy, in all my holy mountain;

For the earth shall be full of the knowledge of JEHOVAH,

As the waters that cover the depths of the sea.

10 And it shall come to pass in that day, The root of Jesse, which standeth for an ensign to the people,

Unto him shall the nations repair, And his resting-place shall be glorious.

11 And it shall come to pass in that day,

**Jehovah shall again the second time put forth his hand;**

**To recover the remnant of his people;  
That remaineth, from Affria, and from Egypt;  
And from Pathros, and from Cush, and from  
Elam;**

**And from Shinar, and from Hamath, and  
from the Western regions.**

**And he shall lift up a signal to the nations;  
And he shall gather the outcasts of Israel,  
And the dispersed of Judah shall he collect,  
From the four extremities of the earth.**

**And the jealousy of Ephraim shall cease;  
And the enmity of Judah shall be no more:**

**Ephraim shall not be jealous of Judah;  
And Judah shall not bear enmity with Ephraim.**

**But they shall invade the borders of the Philistines westward:**

**Together shall they spoil the children of the east;**

**On Edom and Moab they shall lay their hand;  
And the sons of Ammon shall obey them.**

**And Jehovah shall smite with a drought the  
tongue of the Egyptian sea:**

**And he shall shake his hand over the River  
with his vehement wind;**

**And he shall strike it into seven streams,  
And make them pass over it dry-shod.**

**And there shall be a high-way for the remnant  
of his people;**

Which



Which shall remain from Assyria :

As he was unto Israel;

In the day when he came up from the land of Egypt.

## CHAP. XII.

1 AND in that day thou shalt say: I will give thanks unto thee, O Jehovah: for though thou hast been angry with me, Thine anger is turned away, and thou hast comforted me.

2 Behold, God is my salvation; I will trust, and will not be afraid: For my strength and my song, is Jehovah; And he is become unto me salvation.

3 And when ye shall draw waters with joy from the fountains of salvation; in that day ye shall say:

Give ye thanks to Jehovah: call upon his name;

Make known among the peoples his mighty deeds:

Record ye, how highly his name is exalted.

4 Sing ye Jehovah; for he hath wrought a stupendous work:

This is made manifest in all the earth.

5 Cry aloud, and shout for joy, O inhabitress of Zion;

For great in the midst of thee is the Holy One of Israel;

I 3 C H A P.

They shall look one upon another with asse-

C H A P. XIII.

The oracle concerning Babylon, which was revealed to Isaiah, the son of Amos.

- 1 **UPON** a lofty mountain erect the standard;  
Exalt the voice, beckon with the hand,  
That they may enter the gates of princes:
- 2 **I have given a charge to my enrolled warriors:**  
I have even called my strong ones to execute  
my wrath;  
Those that exult in my greatness.
- 3 **A sound of a multitude in the mountains, as of**  
**a great people:**  
A sound of the tumult of kingdoms, of nations  
gathered together!
- 4 **Jehovah, God of Hosts, mustereth the host**  
**for the battle.**  
They come from a distant land, from the end of  
the heavens.
- 5 **Jehovah, and the instruments of his wrath, to**  
**destroy the whole land.**
- 6 **Howl ye, for the day of Jehovah is at hand:**  
**As a destruction from the Almighty shall it**  
**come.**
- 7 **Therefore shall all hands be slackened:**  
**And every heart of mortal shall melt, and they**  
**shall be terrified:**
- 8 **Torments and pangs shall seize them:**  
**As a woman in travail, they shall be pained:**

They

They

They

They shall look one upon another with astonishment;

Their countenances shall be like flames of fire.

9 Behold, the day of JEHOVAH cometh, inexorable;

Even indignation, and burning wrath.

To make the land a desolation,

And her sinners he shall destroy from out of her.

10 Yea the stars of heaven, and the constellations thereof,

Shall not send forth their light;

The sun is darkened at his going forth,

And the moon shall not cause her light to shine.

11 And I will visit the world for its evil,

And the wicked for their iniquity.

And I will put an end to the arrogance of the proud;

And I will bring down the haughtiness of the terrible.

12 I will make a mortal more precious than fine gold;

Yea a man, than the rich ore of Ophir.

13 Wherefore I will make the heavens tremble:

And the earth shall be shaken out of her place:

In the indignation of JEHOVAH God of Hosts;

And in the day of his burning anger.

14 And the remnant shall be as a rock chafed,

And as sheep, when there is none to gather

them together.

As a woman in travail, they shall be pained:

They

They



They shall look, every one towards his own people ;

And they shall see, every one to his own land.

15 Every one, that is overtaken, shall be thrust through :

And all that are collected in a body shall fall by the sword.

16 And their infants shall be dashed before their eyes ;

Their houses shall be plundered, and their wives ravished.

17 Behold, I raise up against them the Medes ;

Who shall hold silver of no account ;

And as for gold, they shall not delight in it.

18 Their bows shall dash the young men ;

And on the fruit of the womb they shall have no mercy :

Their eye shall have no pity even on the children.

19 And Babylon shall become, the that was the beauty of kingdoms,

The glory of the pride of the Chaldeans,

As the overthrow of Sodom and Gomorrah by the hand of God.

20 It shall not be inhabited for ever ;

Nor shall it be dwelt in from generation to generation :

Neither shall the Arabian pitch his tent there :

Neither shall the shepherds make their folds there.

But there shall the wild beasts of the deserts lodge;

And howling monsters shall fill their houses:

And there shall the daughters of the ostrich dwell;

And there shall the satyrs hold their revels.

22 And wolves shall howl to one another in their palaces:

And dragons in their voluptuous pavilions.

And her time is near to come;

And her days shall not be prolonged.

CHAP. XLV.

1 FOR JEHOVAH will have compassion on Jacob

And will yet choose Israel.

And he shall give them rest upon their own land:

And the stranger shall be joined unto them,

And shall cleave unto the house of Jacob.

2 And the nations shall take them, and bring them into their own place:

And the house of Israel shall possess them in the land of JEHOVAH,

As servants, and as handmaids:

And they shall take them captive, whose captives they were;

And they shall rule over their oppressors.

3 And it shall come to pass in that day, that JEHOVAH shall give thee rest from thine af-

liction,

1 ~~from thy affliction, and from thy disquiet, and from the~~  
 4 ~~hard servitude, which was laid upon thee; and~~  
~~thou shalt pronounce this parable upon the~~  
 king of Babylon; and shalt say: ~~Worm that thou art~~  
~~fallen from heaven, O Lucifer,~~

HOW hath the oppressor ceased the exact-  
 ness of gold, ~~and the silver~~

5 JEHOVAH hath broken the staff of the wicked,  
 and the sceptre of the rulers; ~~and thou shalt say~~

6 He that smote the peoples in wrath, with a  
 stroke ~~unremitting~~; ~~and thou shalt say~~

He that ruled the nations in anger, is per-  
 secuted, and none hindereth ~~him~~

7 The whole earth is at rest, is quiet; they but  
 forth into a joyful shout; ~~and thou shalt say~~

8 Even the fir-trees rejoice over thee, the cedars  
 of Libanus: ~~and thou shalt say~~

Since thou art fallen, no feller hath come  
 against ~~thee~~; ~~and thou shalt say~~

9 Hades from beneath is moved because of  
 thee, to meet thee at thy coming; ~~and thou shalt say~~

He riseth for thee, the mighty, and all the  
 great chiefs of the earth; ~~and thou shalt say~~

He maketh to rise up from their thrones, all  
 the kings of the nations. ~~and thou shalt say~~

10 All of them shall accost thee, and shall say unto  
 thee: ~~and thou shalt say~~

Art thou, even thou too, become weak as we?  
 art thou made like unto us? ~~and thou shalt say~~

~~and thou shalt say~~



11 Is it that thy pride brought down to the grave?  
and the sound of thy sprightly instruments  
Is it that thy vanity become thy couch, and the earth-  
worm thy covering?

12 How art thou fallen from heaven, O Lucifer,  
son of the Morning!

Art cut down to the earth, thou that didst  
subdue the nations!

13 Yet thou didst say in thy heart: I will ascend  
the heavens;

Above the stars of God I will exalt my throne;  
And I will sit upon the mount of the divine

presence, on the sides of the north:  
14 I will ascend above the heights of the clouds;

I will be like the most High:  
15 But thou shalt be brought down to the grave;

to the sides of the pit.  
16 Those that see thee shall look attentively at

thee; they shall well consider thee:  
17 Is this the man that made the earth to trem-

ble; that shook the kingdoms?  
18 That made the world like a desert; that de-

stroyed the cities:  
(That never dismissed his captives to their own

home?  
19 All the kings of the nations, all of them

Lie down in glory, each in his own sepulchre:  
19 But thou art cast out of the grave, as the tree

abominated;

Clothed with the slain, with the pierced by the sword,

With them that go down to the stones of the pit; as a trodden carcase.

20 Thou shalt not be joined unto them in burial; Because thou hast destroyed thy country, thou hast slain thy people:

The seed of evil doers shall never be renowned.

21 Prepare ye slaughter for his children, for the iniquity of their fathers;

Lest they rise, and possess the earth; and fill the face of the world with cities.

22 For I will arise against them, saith JEHOVAH God of Hosts:

And I will cut off from Babylon the name, and the remnant;

And the son, and the son's son, saith JEHOVAH.

23 And I will make it an inheritance for the porcupine, and pools of water;

And I will plunge it in the miry gulph of destruction, saith JEHOVAH God of Hosts.

24 JEHOVAH God of Hosts hath sworn, saying:

Surely as I have devised, so shall it be;

And as I have purposed, that thing shall stand:

25 To crush the Assyrian in my land, and to trample him on my mountains.

Then shall his yoke depart from off them;

And his burthen shall be removed from off their shoulder.

26 This is the decree, which is determined on  
the whole earth;

And this the hand, which is stretched out  
over all the nations:

27 For **JEHOVAH** God of Hosts hath decreed;  
and who shall disannul it?

And it is his hand, that is stretched out; and  
who shall turn it back?

28 *In the year, in which Ahaz the king died, this  
oracle was delivered.*

29 **REJOICE** not, O Philistia, with one consent;

Because the rod that smote thee, is broken:

For from the root of the serpent shall come  
forth a basilisk;

And his fruit shall be a flying fiery serpent.

30 For the poor shall feed on my choice fruits;

And the needy shall lie down in security:

But he will kill thy root with drought;

And thy remnant he will slay.

31 Howl, O gate; cry out, O city!

O Philistia, thou art altogether sunk in con-  
futation!

For from the north cometh a smoke;

And there shall not be a straggler among his  
levies.

32 And what answer shall be given to the ambaf-  
sadors of the nations?

That



That Jehovah hath laid the foundation of  
Sion;

And the poor of the people shall take refuge  
in her.

# CHAP. XV.

The oracle concerning Moab

BECAUSE in the night Ar is destroyed,

Moab is undone!

Because in the night Kir is destroyed, Moab is  
undone!

He goeth up to Beth-Dibon, to the high places  
to weep:

Over Nebo, and over Medeba, shall Moab howl:

On every head there is baldness; every beard  
is shorn.

In her streets they gird themselves with sack-  
cloth:

On her house tops, and to her open places.

Every one howleth, descendeth with weeping.

And Heshbon and Eleale cry out aloud;

Unto Jahats is their voice heard:

Yea the very loins of Moab cry out:

Her life is grievous unto her.

The heart of Moab crieth within her:

To Tsoar [he crieth out] like the lowing of a  
young heifer:

Yea the ascent of Luhith with weeping, shall

they ascend;

Yea

Yea in the way of Horonaim they raise a cry of destruction,

6 For the waters of Nimrim shall become desolate:  
For the pasture is withered, the tender plant  
faileth, the green herb is no more.

7 Wherefore the riches, which they have gained,  
shall perish;

And what they have deposited, to the valley of  
willows shall be carried away.

8 For the cry encompasseth the border of Moab:  
To Eglaim reacheth her moan; and to Beer-  
Elm her howling.

9 Yea the waters of Dimon are full of blood:  
Yet will I bring more evils upon Dimon;

Upon the escaped of Moab and Ariel, and the  
remnant of Admah.

C H A P. XVI.

1 I will send forth the son of the ruler of the  
land,

From Selah of the desert to the mount of the  
daughter of Sion.

2 And as wandering birds, driven from the nest,  
So shall be the daughters of Moab at the fords  
of Arnon.

3 Impart counsel; interpose with equity;

Make thy shadow as the night in the midst of  
noon-day.

Hide the outcasts; discover not the fugitive;

4 Let the outcasts of Moab sojourn with thee, [O  
Sion]

Be thou to them a cover from the destroyer.

For the oppressor is no more, the destroyer  
ceaseth;

He that trampled you under foot is perished  
from the land.

5 And the throne shall be established in mercy,  
And in truth shall One sit thereon;

6 In the tabernacle of David a judge;  
Carefully searching out the right, and dispatch-  
ing justice.

6 We have heard the pride of Moab; he is very  
proud;

His haughtiness, and his pride, and his anger:  
vain are his lies.

7 Therefore shall Moab lament aloud;

For the whole people of Moab shall he lament:  
For the men of Kirharez shall ye make a moan.

8 For the fields of Heshbon are put to shame;  
The vine of Sibmah languisheth,

Whose generous shoots overpowered the mighty  
Lords of the nations;

They reached unto Jazer; they strayed to the  
desert;

Her branches extended themselves, they passed  
over the sea.

9 Wherefore I will weep, as with the weeping of  
Jazer, for the vine of Sibmah;

I will water thee with my tears, O Heshbon  
and Elalch.



For upon the summer fruits, and upon thy vintage, the destroyer hath fallen.

10 And joy and gladness is taken away from the fruitful field :

And in the vineyards they shall not sing, they shall not shout :

In the vats the treader shall not tread out the wine ;

An end is put to the shouting.

11 Wherefore my bowels for Moab like a harp shall sound :

And mine entrails for Kirharses.

12 And it shall be, when Moab shall see,

That he hath wearied himself out on the high place,

That he shall enter his sanctuary,

To intercede : but he shall not prevail.

13 This is the word, which JEHOVAH spake con-

14 cerning Moab long ago ; but now JEHOVAH hath spoken, saying :

After three years, as the years of an hireling,

The glory of Moab shall be debased, in all his great multitude ;

And the remnant shall be few, small, and without strength.

## CHAP. XVII.

*The oracle concerning Damascus.*

BEHOLD Damascus is removed, it is as to be no more a city :

K

It

It shall even become a ruinous heap.

2 The cities are deserted for ever;

They shall be given up to the flocks;

And they shall lie down, and none shall scare them away.

3 And the fortrefs shall cease from Ephraim;

And the kingdom from Damascus:

And the pride of Syria shall be as the glory of the sons of Israel;

Saith JEHOVAH the God of Hosts;

4 And it shall come to pass in that day,

The glory of Jacob shall be diminished,

And the fatness of his flesh shall become lean.

5 And it shall be, as when one gathereth the standing harvest,

And his arm reapeth the ears of corn;

Or as when one gleaneth ears in the valley of Rephaim;

6 A gleaning shall be left in it, as in the shaking of the olive tree;

Two or three berries on the top of the uppermost bough;

Four or five on the straggling fruitful branches:

Saith JEHOVAH the God of Israel.

7 In that day shall a man regard his maker,

And toward the Holy One of Israel shall his eyes look;

8 And he shall not regard the altars dedicated to the work of his hands;

And

And what his fingers have made, he shall not respect;

Nor the groves, nor the solar statues.

9 In that day shall his strongly fenced cities become

Like the desertion of the Hivites and the Amorites,

When they deserted the land before the face of the sons of Israel;

And the land shall become a desolation.

10 Because thou hast forgotten the God of thy salvation;

And hast not remembered the rock of thy strength;

Therefore, when thou shalt have planted pleasant plants,

And shalt have set shoots from a foreign soil:

11 In the day, when thou shalt have made thy plants to grow,

And in the morning, when thou shalt have made thy shoots to spring forth;

Even in the day of possession shall the harvest be taken away;

And there shall be sorrow without hope.

12 WO to the multitude of the numerous

peoples,

Who make a sound like the sound of the seas:

And to the roaring of the nations,



Who make a roaring like the roaring of mighty waters,

13 Like the roaring of mighty waters do the nations roar ;

But He shall rebuke them, and they shall flee far away ;

And they shall be driven like the chaff of the hills before the wind,

And like the gossamer before the whirlwind.

14 At the season of evening, behold terror !

Before the morning and he is no more !

This is the portion of those that spoil us ;

And the lot of those that plunder us.

### C H A P. XVIII.

1 HO ! to the land of the winged cymbal,

Which borders on the rivers of Cush ;

2 Which sendeth ambassadors on the sea ;

And in vessels of papyrus on the face of the waters.

Go, ye swift messengers,

To a nation stretched out in length, and smoothed ;

To a people terrible from the first, and hitherto ;

A nation meted out by line, and trodden down ;

Whose land the rivers have nourished.

3 Yea, all ye that inhabit the world, and that dwell on the earth,

When the standard is lifted up on the mountains, behold !

And

And when the trumpet is sounded, hear!

4 For thus hath JEHOVAH said unto me;

I will sit still, and regard my fixed habitation;

Like the clear heat after rain,

Like the dewy cloud in the day of harvest.

5 Surely before the vintage, when the bud is perfect;

And the blossom is become a swelling grape;

He shall cut off the shoots with pruning hooks,

And the branches he shall take away, he shall cut down.

6 They shall be left together to the rapacious bird of the mountains:

And to the wild beasts of the earth:

And the rapacious bird shall summer upon it;

And every wild beast of the earth shall winter upon it.

7 At that time shall a gift be brought to JEHOVAH the God of Hosts,

From a people stretched out in length, and smoothed;

And from a people terrible from the first, and hitherto;

A nation meted out by line, and trodden down,

Whose land the rivers have nourished;

To the place of the name of JEHOVAH God of Hosts, to mount Sion,

## C H A P. XIX.

1 *The oracle concerning Egypt.*

**BEHOLD, JEHOVAH rideth**

**On a swift cloud, and cometh to Egypt!**

And the idols of Egypt shall be moved at his  
presence;

And the heart of Egypt shall melt in the midst  
of her.

2 And I will excite Egyptians against Egyptians,  
And they shall fight, every man against his bro-  
ther, and every man against his neighbour:

City against city, kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst of  
her:

And I will swallow up her counsel;

And they shall seek to the idols, and to the so-  
cerers,

And to the necromancers, and to the wizards.

4 And I will give up Egypt bound into the hands  
of cruel lords,

And a fierce king shall rule over them:

Saith the Lord JEHOVAH God of Hosts.

5 Then shall the waters fail from the sea,

And the river shall be wasted and dried up,

6 And the streams shall become putrid;

The canals of Egypt shall be emptied and dried  
up.

The reed and the lotus shall wither:



7 The meadow by the canal, even at the mouth  
of the canal.

And all that is sown by the canal,  
Shall wither, be blasted, and be no more.

8 And the fishers shall mourn and lament;  
All those that cast the hook in the river,  
And those, that spread nets on the face of the  
water, shall languish.

9 And they that work the fine flax shall be con-  
founded.

And they that weave net-work.

10 And her stores shall be broken up:

Even of all that make a gain of pools for fish,

11 Surely, the princes of Zoan are fools;  
The wise counsellors of Pharaoh have coun-  
selling a brutish counsel.

How will ye boast unto Pharaoh:

I am the son of the wise, the son of antient  
kings?

12 Where are they; where, thy wise men? let  
them come;

And let them tell thee now, and let them de-  
clare,

What JEHOVAH God of Hosts hath determined  
against Egypt.

13 The princes of Zoan are become fools, the  
princes of Noph are deceived;

They have caused Egypt to err, even the chief  
pillars of her tribes.

14 JEHOVAH hath mingled in the midst of them a spirit of giddiness;

And they have caused Egypt to err in all her works,

As a drunkard staggereth in his vomit:

15 Nor shall there be any work in Egypt,

Which the head or tail, the branch or rush, may perform.

16 In that day the Egyptians shall be as women:

And they shall tremble and fear,

At the shaking of the hand of JEHOVAH God of Hosts,

Which He shall shake over them.

17 And the land of Judah shall become a terror to the Egyptians:

If any one mention it unto them, they shall fear;

Because of the counsel of JEHOVAH God of Hosts,

Which he hath counselled against them.

18 In that day there shall be five cities in the land of Egypt,

Speaking the language of Canaan,

And swearing unto JEHOVAH God of Hosts;

One of them shall be called the City of the Sun,

19 In that day, there shall be an altar to JEHOVAH,

In the midst of the land of Egypt,

And a pillar by the border thereof to JEHOVAH:

20 And it shall be for a sign, and for a witness,

To

To JEHOVAH God of Hosts in the land of Egypt;

That, when they cried unto JEHOVAH because of oppressors,

He sent unto them a saviour, and a vindicator, and he delivered them:

21 And JEHOVAH shall be known to Egypt,

And the Egyptians shall know JEHOVAH in that day:

And they shall serve him with sacrifice and oblation;

And they shall vow a vow unto JEHOVAH, and shall perform it.

22 And JEHOVAH shall smite Egypt, smiting and healing her;

And they shall turn unto JEHOVAH, and he will be intreated by them, and will heal them.

23 In that day, there shall be a high way from Egypt to Assyria;

And the Assyrian shall come into Egypt, and the Egyptian into Assyria:

And the Egyptian shall worship with the Assyrian.

24 In that day, Israel shall be reckoned a third,

Together with Egypt and Assyria;

A blessing in the midst of the earth:

25 Whom JEHOVAH God of Hosts hath blessed, saying,

Blessed be my people, Egypt;

And



And Assyria, the work of my hands; ~~to~~  
 And Israel, mine inheritance.

## CHAPTER XX.

1 IN the year, that Tharthan, marched to Ashdod; whither he was sent by Sargon king of Assyria; (and he fought against Ashdod, and took it :) at that time JEHOVAH spake by Isaiah, the son of Amos, saying:

Go, loose the sackcloth from off thy loins;

And put off thy shoes from thy feet.

3 And he did so, walking naked and barefoot.

And JEHOVAH said:

As my servant Isaiah hath walked naked and barefoot;

A sign and a prodigy of three years,

Upon Egypt and upon Cush:

4 So shall the king of Assyria lead

The captives of Egypt, and the exiles of Cush,

The young and the old, naked and barefoot;

With their hind-parts discovered, to the shame of the Egyptians.

5 And they [of Ashdod] shall be terrified, and ashamed of Cush in whom they trusted,

And of Egypt, in whom they gloried.

And the inhabitant of this country shall say, in that day:

Behold, such is the object of our trust,

To

To whom we fled for succour,  
That we might be delivered from the king of  
Assyria!  
How then shall We escape?

## C H A P. XXI.

*The oracle concerning the desert of the sea.*

LIKE the southern tempests violently rushing  
along,

From the desert he cometh, from the terrible  
country.

2 A dreadful vision ! it is revealed unto me :

The plunderer is plundered, and the destroyer  
is destroyed !

Go up, O Elam ; form the siege, O Media !

I have put an end to all her vexations.

3 Therefore are my loins filled with pain :

Anguish hath seized me, as the anguish of a wo-  
man in travail.

I am convulsed, so that I cannot hear ; I am  
astonished, so that I cannot see.

4 My heart is bewildered ; terrors have scared me.

The evening, for which I longed, hath he turned  
into horror.

5 The table is prepared, the watch is set ; they  
eat, they drink :

Rise, O ye princes ; anoint the shield,

6 For thus hath the Lord said unto me ;

Go,

Go, set a watchman on his station;

Whatever he shall see let him report unto thee.

7 And he saw a chariot with two riders;

A rider on an ass, a rider on a camel.

And he observed diligently, with extreme diligence.

8 And he that looked out on the watch cried aloud;

O my Lord, I keep my station all the day long;

And on my ward have I continued every night.

9 And behold, here cometh a man, one of the two riders:

And he answereth, and sayeth, Babylon is fallen, is fallen;

And all the graven idols of her gods are broken to the ground.

10 O my threshing, and the corn of my floor!

What have I heard from JEHOVAH God of Hosts, the God of Israel,

That I have declared unto you.

11 *The oracle concerning Dumah.*

A VOICE cried unto me from Sien:

Watchman, what from the night?

Watchman, what from the night?

12 The watchman replieth:

The morning cometh, and also the night.

If ye will inquire, inquire ye: come again.



13 *The oracle concerning Arabia.*

IN the forest, at even, shall ye lodge.

O ye caravans of Dedan!

## 14 To meet the thirsty bring ye forth water.

O inhabitants of the southern country;

With bread prevent the fugitive.

## 15 For from the face of the sword they shall flee:

From the face of the drawn sword;

And from the face of the bended bow;

And from the face of the grievous war.

## 16 For thus hath the Lord said unto me:

Within yet a year, as the years of an hireling,

Shall all the glory of Kedar be consumed:

## 17 And the remainder of the number of the mighty bowmen,

Of the sons of Kedar, shall be diminished:

For JEHOVAH the God of Israel hath spoken it.

## C H A P. XXII.

1 *The oracle concerning the Valley of Vision.*

WHAT aileth thee now, that all thine inhabitants are gone up to the house-tops?

## 2 O thou, that wast full of noise,

A tumultuous city, a joyous city!

Thy slain were not slain by the sword,

Neither did they die in battle.

## 3 All thy leaders are gone off together; they are fled from the bow;

All

All that were found in thee are fled together,  
they are gone far away.

4 Wherefore I said; Turn away from me; I  
will weep bitterly:

Strive not to comfort me for the desolation of  
the daughter of my people.

5 For it is a day of trouble, and of treading down,  
and of perplexity;

The day of the Lord JEHOVAH God of Hosts  
in the valley of vision:

Breaking down the wall, and crying to the  
mountain.

6 And Elam beareth the quiver;

With chariots cometh the Syrian, and with  
horsemen;

And Kir uncovereth the shield.

7 And thy choicest valleys shall be filled with  
chariots;

And the horsemen shall set themselves in array  
against the gate,

8 And the barrier of Judah shall be laid open;

Then thou shalt look towards the arsenal of  
the house of the forest.

9 And the breaches of the city of David, ye  
shall see that they are many;

And ye shall collect the waters of the lower  
pool;

10 And the houses of Jerusalem ye shall number;

And ye shall break down the houses to fortify  
the rampart:

11 And

11 And ye shall make a lake between the two walls,

To receive the waters of the old pool.

But ye look not to him, that hath disposed this:

And him, that formed it of old, ye regard not.

12 And the Lord JEHOVAH God of Hosts called in that day,

To weeping, and to lamentation;

And to baldness, and to girding with sackcloth:

13 But, behold, joy and gladness,

Slaying of oxen, and killing of sheep;

Eating of flesh, and drinking of wine:

Let us eat, and drink; for to morrow we die.

14 And the voice of JEHOVAH God of Hosts was revealed to mine ears:

Surely this your iniquity shall not be expiated,  
till ye die:

Saith the Lord JEHOVAH God of Hosts.

15 THUS saith the Lord JEHOVAH God of Hosts: Go, get thee to this treasurer, unto Shebna, who is over the household; and say unto him:

16 What hast thou here? and whom hast thou here?

That thou hast hewn out here a sepulchre for thyself?

O thou that hewest out thy sepulchre on high,

That gravest in the rock an habitation for thyself!

17 Behold



17 Behold JEHOVAH will cast thee out,  
Casting thee violently out, and will surely  
cover thee;

18 He will whirl thee round and round, and cast  
thee away,

Like a ball [from a sling,] into a wide country:  
There shalt thou die; and there shall thy glo-  
rious chariots

Become the shame of the house of thy lord.

19 And I will drive thee from thy station,  
And from thy state will I overthrow thee.

20 And in that day I will call my servant,  
Even Eliakim the son of Hilkiash.

21 And I will clothe him with thy robe,  
And with thy baldric will I strengthen him:  
And thy government will I commit to his hand;  
And he shall be a father to the inhabitants of  
Jerusalem,

And to the house of Judah:

22 And I will lay the key of the house of David  
upon his shoulder;

And he shall open, and none shall shut;  
And he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place;  
And he shall become a glorious seat for his  
father's house.

24 And they shall hang upon him all the glory of  
his father's house,

The offspring of high and low degree;  
Every small vessel; from every sort of goblets,

To

To every sort of meaner vessels.  
 25 In that day, saith JEHOVAH God of Hosts,  
 The nail once fastened in a sure place shall be  
 moved;  
 And it shall be hewn down, and it shall fall;  
 And the burthen, which was upon it, shall be  
 cut off:  
 For JEHOVAH hath spoken it.

C H A P. XXIII.

1 *The oracle concerning Tyre.*

HOWL, O ye ships of Tarshish!  
 For she is utterly destroyed both within and  
 without:  
 From the land of Chittim the tidings are brought  
 unto them.  
 2 Be silent, O ye inhabitants of the sea-coast:  
 The merchants of Sidon, they that pass over the  
 sea, crowded thee.  
 3 And the seed of the Nile, growing from abun-  
 dant waters;  
 The harvest of the River, was her revenue:  
 And she became the mart of the nations.  
 4 Be thou ashamed, O Sidon; for the sea hath  
 spoken,  
 Even the mighty fortress of the sea, saying:  
 I am, as if I had not travailed, nor brought  
 forth children;

As if I had not nourished youths, nor educated virgins,

5 When the tidings shall reach Egypt,  
They shall be seized with anguish at the tidings of Tyre.

6 Pass ye over to Tarshish; howl, O ye inhabitants of the sea-coast!

7 Is this your triumphant city: whose antiquity is of the earliest date?

Her own feet bear her far away to sojourn.

8 Who hath purposed this against Tyre, who dispensed crowns;

Whose merchants were princes; whose traders were nobles of the land;

9 JEHOVAH God of Hosts hath counselled it;  
To stain the pride of all beauty;

To make contemptible all the nobles of the earth.

10 Overflow thy land, like a river,  
O daughter of Tarshish; the mound [that kept in thy waters] is no more.

11 He hath stretched his hand over the sea; he hath shaken the kingdoms:

JEHOVAH hath issued a command concerning Canaan, that they should destroy her strong places.

12 And he hath said: Thou shalt triumph no more,

O thou deflowered virgin, the daughter of Sidon!



To Chittim arise, pass over; even there thou shalt have no rest.

13 Behold the land of the Chaldeans;

This people was of no account:

(The Assyrian founded it for the inhabitants of the desert;

They raised the watch-towers, they set up the palaces thereof:)

This people hath reduced her to a ruin.

14 Howl, O ye ships of Tarshish; for your strong hold is destroyed.

15 And it shall come to pass in that day;

That Tyre shall be forgotten seventy years;

According to the days of one king:

At the end of seventy years,

Tyre shall sing, as the harlot singeth.

16 Take thy lyre, go about the city, O harlot long forgotten;

Strike the lyre artfully; multiply the song; that thou mayest again be remembered.

17 And at the end of seventy years,

Jehovah will take account of Tyre:

And she shall return to her gainful practice;

And she shall play the harlot with all the kingdoms of the world,

That are upon the face of the earth.

18 But her traffic, and her gain, shall be holy to Jehovah:

It shall not be treasured, nor shall it be kept in store;

For her traffic shall be for them, that dwell before JEHOVAH,

For food sufficient, and for durable clothing.

## C H A P. XXIV.

3 BEHOLD, JEHOVAH emptieth the land and maketh it waste:

He even turneth it upside down, and scattereth abroad the inhabitants.

2 And it shall be, as with the people, so with the priest;

As with the servant, so with his master;

As with the handmaid, so with her mistress;

As with the buyer, so with the seller;

As with the borrower, so with the lender;

As with the usurer, so with the giver of usury.

3 The land shall be utterly emptied, and utterly spoiled;

For JEHOVAH hath spoken this word.

4 The land mourneth, it withereth;

The world languisheth, it withereth;

The lofty people of the land do languish.

5 The land is even polluted under her inhabitants;

For they have transgressed the law, they have changed the decree;

They have broken the everlasting covenant.

6 Therefore hath a curse devoured the land;

Because they are guilty, that dwell in her.

Therefore are the inhabitants of the land destroyed;

And

And few are the mortals, that are left in her.

7 The new wine mourneth; the vine languisheth;

All, that were glad of heart, sigh.

8 The joyful sound of the tabour ceaseth;

The noise of exultation is no more;

The joyful sound of the harp ceaseth:

9 With songs they shall no more drink wine;

The palm-wine shall be bitter to them that  
drink it.

10 The city is broken down; it is desolate:

Every house is obstructed, so that no one can  
enter.

11 There is a cry in the streets for wine;

All gladness is passed away;

The joy of the whole land is banished.

12 Desolation is left in the city;

And with a great tumult the gate is battered  
down.

13 Yea thus shall it be in the very centre of the  
land, in the midst of the people;

As the shaking of the olive; as the gleaning,  
when the vintage is finished.

14 But these shall lift up their voice, they shall  
sing;

The waters shall resound with the exaltation  
of JEHOVAH.

15 Wherefore in the distant coasts, glorify ye JE-

HOVAH.

In the distant coasts of the sea, the name of  
JEHOVAH, the God of Israel.



16 From the uttermost part of the land, we have heard songs, Glory to the righteous!

But I said, Alas, my wretchedness, my wretchedness!

Wo is me! the plunderers plunder;

Yea the plunderers still continue their cruel depredations.

17 The terror, the pit, and the snare,

Are upon thee, O inhabitant of the land:

18 And it shall be, that whoso fleeth from the terror,

He shall fall into the pit;

And whoso escapeth from the pit,

He shall be taken in the snare;

For the flood-gates from on high are opened;

And the foundations of the earth tremble,

19 The land is grievously shaken;

The land is utterly shattered to pieces;

The land is violently moved out of her place;

20 The land reeleth to and fro like a drunkard:

And moveth this way and that, like a lodge for a night;

For her iniquity lieth heavy upon her;

And she shall fall, and rise no more.

21 And it shall come to pass in that day,

Jehovah shall summon on high the host that is on high;

And on earth the kings of the earth:

22 And they shall be gathered together, as in a bundle, for the pit;

And

And shall be closely imprisoned in the prison :  
And after many days, account shall be taken  
of them.

23 And the moon shall be confounded, and the  
sun shall be ashamed :

For JEHOVAH God of Hosts shall reign,

On mount Sion, and in Jerusalem ;

And before his antients shall he be glorified.

## C H A P. XXV.

1 O JEHOVAH, Thou art my God :

I will exalt thee ; I will praise thy name ;

For thou hast effected wonderful things ;

Counsels of old time, promises immutably true.

2 For thou hast made the city an heap ;

The strongly fortified citadel, a ruin :

The palace of the proud ones, that it should be  
no more a city ;

That it never should be built up again.

3 Therefore shall the fierce people glorify thee ;

The city of the formidable nations shall fear  
thee :

4 For thou hast been a defence to the poor ;

A defence to the needy in his distress ;

A refuge from the storm, a shadow from the  
heat ;

When the blast of the formidable rages like a  
winter storm.

5 As the heat in a parched land, the tumult of the proud shalt thou bring low ;

As the heat by a thick cloud, the triumph of the formidable shall be humbled.

6 And JEHOVAH God of Hosts shall make,

For all the peoples, in this mountain,

A feast of delicacies, a feast of old wines ;

Of delicacies exquisitely rich, of old wines perfectly refined.

7 And on this mountain shall he destroy,

The covering, that covered the face of all the peoples ;

And the vail, that was spread over all the nations.

8 He shall utterly destroy death for ever ;

And the Lord JEHOVAH shall wipe away the tear from off all faces ;

And the reproach of his people shall he remove from off the whole earth :

For JEHOVAH hath spoken it.

9 In that day shall they say :

Behold, this is our God ;

We have trusted in him, and he hath saved us ;

This is JEHOVAH ; we have trusted in him ;

We will rejoice, and triumph, in his salvation,

10 For the hand of JEHOVAH shall give rest upon this mountain ;

And Moab shall be threshed in his place,

As the straw is threshed under the wheels of the car.

11 And



11 And he shall stretch out his hands in the midst thereof;

As he, that sinketh, stretcheth out his hands to swim;

But God shall bring down his pride with the sudden gripe of his hands.

12 And the bulwark of thy high walls shall he lay

low; he shall bring them down to the ground; he shall lay them in the dust.

## C H A P. XXVI.

1 IN that day shall this song be sung:

In the land of Judah we have a strong city;

Salvation shall He establish for walls and bulwarks.

2 Open ye the gates, and let the righteous nation enter;

3 Constant in the truth, stayed in mind:

Thou shalt preserve them in perpetual peace, Because they have trusted in thee.

4 Trust ye in JEHOVAH for ever;

For in JEHOVAH is never-failing protection.

5 For he hath humbled those, that dwell on high;

The lofty city, he hath brought her down;

He hath brought her down to the ground;

He hath leveled her with the dust.

6 The foot shall trample upon her;

The feet of the poor, the steps of the needy.

7 The

7 The way of the righteous is perfectly strait;  
Thou most exactly levellest the path of the  
righteous.

8 Even in the way of thy laws, O JEHOVAH,  
We have placed our confidence in thy name;  
And in the remembrance of thee is the desire  
of our soul.

9 With my soul have I desired thee in the night;  
Yea, with my inmost spirit in the morn have I  
sought thee,  
For when thy judgements are in the earth,  
The inhabitants of the world learn righteousness.

10 Though mercy be shewn to the wicked, yet  
will he not learn righteousness.  
In the very land of rectitude he will deal per-  
versely;

And will not regard the majesty of JEHOVAH.

11 JEHOVAH, thy hand is lifted up, yet will they  
not see:

But they shall see, with confusion, thy zeal for  
thy people;

Yea, the fire shall burn up thine adversaries.

12 JEHOVAH, thou wilt ordain for us peace:

For even all our mighty deeds thou hast per-  
formed for us.

13 O JEHOVAH, our God!

Other lords, exclusive of thee, have had do-  
minion over us:

Thee only, and thy name, henceforth will we  
celebrate.

14 They

- 14 They are dead, they shall not live;  
They are deceased tyrants, they shall not rise.  
Therefore hast thou visited and destroyed them;  
And all memorial of them thou hast abolished.
- 15 Thou hast added to the nation, O JEHOVAH:  
Thou hast added to the nation; thou art glorified:  
Thou hast extended far all the borders of the land;
- 16 O JEHOVAH, in affliction have we sought thee;  
We have poured out humble supplication,  
when thy chastisement was upon us.
- 17 As a woman, that hath conceived, when her  
delivery approacheth,  
Is in anguish, cryeth out aloud, in her travail;  
Thus have we been before thee, O JEHOVAH.
- 18 We have conceived; we have been in anguish;  
we have, as it were, brought forth wind:  
Salvation is not wrought in the land;  
Neither are the inhabitants of the world fallen.
- 19 Thy dead shall live; my deceased, they shall  
rise:  
Awake, and sing, ye that dwell in the dust!  
For thy dew is as the dew of the dawn;  
But the earth shall cast forth, as an abortion,  
the deceased tyrants.
- 20 Come, O my people; retire into thy secret  
apartments;  
And shut thy door after thee:

Hide



Hide thyself for a little while, for a moment ;  
Until the indignation shall have passed away :

21 For behold, JEHOVAH issueth forth from his  
place ;

To punish for his iniquity the inhabitant of  
the earth :

And the earth shall disclose the blood that is  
upon her :

And shall no longer cover her slaying

## C H A P. XXVII.

1 In that day shall JEHOVAH punish with his  
sword ;

His well-tempered, and great, and strong  
sword ;

Leviathan the rigid serpent,

And Leviathan the winding serpent :

And shall slay the monster, that is in the sea.

2 IN that day,

To the beloved Vineyard, sing ye a responsive  
song.

3 J. It is I, JEHOVAH, that preserve her :

I will water her every moment ;

I will take care of her by night ;

And by day I will keep guard over her.

4 V. I have no wall for my defence ;

O that I had a fence of the thorn and brier !

J. Against them should I march in battle,

I should

I should burn them up together.

5 AH! let her rather take hold of my protection.

V. Let him make peace with me!

Peace let him make with me!

6 J. They that come from the root of Jacob  
shall flourish, Israel shall bud forth;  
And they shall fill the face of the world  
with fruit.

7 Hath he smitten him, as he smiteth those,  
that smote him?

And like the slaughter of those that slew him,  
is he slain?

8 In just measure, when thou inflictest the stroke,  
wilt thou debate with her;

With due deliberation, even in the rough  
tempest, in the day of the east wind.

9 Wherefore on this condition shall the iniquity  
of Jacob be expiated;

And so shall he reap the whole benefit of the  
removal of his sin;

If he shall render all the stones of the altar,

Like the lime-stones scattered abroad;

And if the groves and the images rise no more.

10 But the strongly fortified city shall be desolate;

An habitation forsaken, and deserted as a wilderness.

There shall the bullock feed, and there shall  
he lie down;

And

And he shall browse on the tender shoots thereof.

11 When her boughs are withered, they shall be broken:

Women shall come, and set them on a blaze.

Surely it is a people void of understanding;

Wherefore he, that made him, shall not have pity on him;

And he, that formed him, shall shew him no favour.

12 And it shall come to pass in that day,

Jehovah shall make a gathering of his fruit, from the flood of the River,

To the stream of Egypt;

And ye shall be gleaned up,

One by one, O ye sons of Israel.

13 And it shall come to pass in that day;

The great trumpet shall be sounded;

And those shall come, who were perishing in the land of Assyria;

And who were dispersed in the land of Egypt:

And they shall bow themselves down before

Jehovah,

In the holy mountain, in Jerusalem.

## C H A P. XXVIII.

1 WO to the proud crown of the drunkards of Ephraim,

And to the fading flower of their glorious beauty!

To



To those, that are at the head of the rich valley,  
that are stupified with wine!

2 Behold the mighty one, the exceedingly strong  
one!

Like a storm of hail, like a destructive tempest;  
Like a rapid flood of mighty waters pouring  
down;

He shall dash them to the ground with his hand.

3 They shall be trodden under foot,  
The proud crowns of the drunkards of Ephraim.

4 And the fading flower of their glorious beauty,  
Which is at the head of the rich valley,  
Shall be as the early fruit before the summer;  
Which whoso seeth, he plucketh it immediately;

And it is no sooner in his hand, than he swalloweth it.

5 In that day shall JEHOVAH God of Hosts become a beauteous crown,

And a glorious diadem, to the remnant of his people;

6 And a spirit of judgement, to them that sit in judgement;

And strength to them, that repell the war to the gate [of the enemy.]

7 But even these have erred through wine, and through strong drink they have reeled;

The priest and the prophet have erred through strong drink;

They

They are overwhelmed with wine; they have  
reeled through strong drink:

They have erred in vision, they have stumbled  
in judgement.

8 For all their tables are full of vomit;  
Of filthiness, so that no place is free.

9 "Whom [say they] would he teach know-  
ledge; and to whom would he impart in-  
struction?

"To such as are weaned from the milk, as are  
kept back from the breast?

10 "For it is command upon command; command  
upon command:

"Line upon line; line upon line:

"A little here, and a little there."

11 Yea verily, with a stammering lip, and a  
strange tongue,

He shall speak unto this people.

12 For when he said unto them:  
This is the true rest; give ye rest unto the  
weary;

And this is the refreshment: they would not  
hear.

13 Therefore shall the word of JEHOVAH be in-  
deed unto them,

Command upon command, command upon  
command;

Line upon line, line upon line;

A little here, and a little there:

That they may go on, and fall backward;

And

And be broken; and snared, and caught.

14 Wherefore hear ye the word of JEHOVAH,  
ye scoffers;

Ye of this people in Jerusalem, who utter sen-  
tentious speeches;

15 Who say, We have entered into a covenant  
with death;

And with the grave we have made a treaty:

The overflowing plague, when it passeth  
through, shall not reach us:

For we have made falshood our refuge;

And under deceit we have hidden ourselves.

16 Wherefore thus saith the Lord JEHOVAH:

Behold, I lay in Sion for a foundation a stone,  
an approved stone;

A corner-stone, precious, immoveably fixed:

He, that trusteth in him, shall not be con-  
founded.

17 And I will mete out judgement by the rule;

And strict justice, by the plummet:

And the hail shall sweep away the refuge of  
falshood;

And the hiding-place the waters shall over-  
whelm.

18 And your covenant with death shall be broken;

And your treaty with the grave shall not stand:

When the overflowing plague passeth through,

By it shall ye be beaten down.

19 As soon as it passeth through, shall it seize you;

M

Yea



Yea morning after morning shall it pass through,  
by day and by night;

And even the report alone shall cause terror.

20 For the bed is too short, for one to stretch  
himself out at length;

21 And the covering is too narrow, for one to  
gather himself up under it.

22 For as in mount Perathim, JEHOVAH will arise;

23 As in the valley of Gibeon, shall he be moved  
with anger;

That he may execute his work, his strange  
work;

And effect his operation, his unusual operation;

24 And now, give yourselves up to scoffing no  
more,

25 Lest your chastisements become more severe:

For a full and decisive decree have I heard,  
From the Lord JEHOVAH God of Hosts, on  
the whole land.

26 Listen ye, and hear my voice;

Attend, and hearken unto my words.

27 Doth the husbandman plough every day that  
he may sow,

Opening, and breaking the clods of his field?

28 When he hath made even the face thereof?

Doth not he then scatter the dill, and cast  
abroad the cummin;

And sow the wheat in due measure;

And the barley, and the rye, hath its appointed  
limit? 26 For

26 For his God rightly instructeth him; he furnisheth him with knowlege.

27 The dill is not beaten out with the corn-drag; Nor is the wheel of the wain made to turn upon the cummin;

But the dill is beaten out with the staff;

28 And the cummin with the flail: but the bread-corn with the threshing-wain.

But not for ever will he continue thus to thresh it;

Nor to vex it with the wheel of his wain;

Nor to bruise it with the hoofs of his cattle.

29 This also proceedeth from JEHOVAH God of Hosts:

He sheweth himself wonderful in counsel, great in operation.

## C H A P. XXIX.

1 WO to Ariel, to Ariel, the city which David besieged!

Add year to year; let the feasts go round in their course.

2 Yet will I bring distress upon Ariel;

And there shall be continual mourning and sorrow:

And it shall be unto me as the hearth of the great altar.

3 And I will encamp against thee, like David;

And I will lay siege against thee with a mound;

And I will erect towers against thee.

4 And thou shalt be brought low; thou shalt speak as from beneath the earth:

And from out of the dust thou shalt utter a feeble speech;

And thy voice shall come out of the ground, like that of a necromancer;

And thy words from out of the dust shall give a small shrill sound.

5 But the multitude of the proud shall be like the small dust;

And like the flitting chaff the multitude of the terrible:

Yea, the effect shall be momentary, in an instant.

6 From JEHOVAH God of Hosts there shall be a sudden visitation,

With thunder, and earthquake, and a mighty voice;

With storm, and tempest, and flame of devouring fire.

7 And like as a dream, a vision of the night,

So shall it be with the multitude of all the nations, that fight against Ariel;

And all their armies, and their towers, and those that distress her.

8 As when a hungry man dreameth; and lo! he seemeth to eat;

But he awaketh, and his appetite is still unsatisfied:

And



And as a thirsty man dreameth; and lo! he seemeth to drink;

But he awaketh, and he is still faint, and his appetite still craving:

So shall it be with the multitude of all the nations,

Which have set themselves in array against mount Sion,

9 They are struck with amazement, they stand astonished:

They stare with a look of stupid surprise;

They are drunken, but not with wine;

They stagger, but not with strong drink.

10 For JEHOVAH hath poured upon you a spirit of profound sleep;

And he hath closed up your eyes:

The prophets, and the rulers; the seers hath he blindfolded.

11 So that all the vision is to you, as the words of a book sealed up;

Which if one delivers to a man, that knoweth letters,

Saying, Read this, I pray thee;

He answereth, I cannot read it; for it is sealed up:

12 Or should the book be given to one that knoweth not letters,

Saying, Read this, I pray thee;

He answereth, I know not letters.

13 Wherefore JEHOVAH hath said:

- Forasmuch as this people draweth near with  
their mouth,  
And honoureth me with their lips,  
While their heart is far from me:  
And vain is their fear of me,  
Teaching the commandments of men;  
14 Therefore behold, I will again deal with this  
people,  
In a manner so wonderful and astonishing;  
That the wisdom of the wise shall perish,  
And the prudence of the prudent shall dis-  
appear.  
15 Wo unto them, that are too deep for JEHO-  
VAH in forming secret designs;  
Whose deeds are in the dark; and who say,  
Who is there, that seeth us; and who shall  
know us?  
16 Perverse as ye are! shall the potter be esteemed  
as the clay?  
Shall the work say of the workman, He hath  
not made me?  
And shall the thing formed say of the former  
of it, He hath no understanding?  
17 Shall it not be but a very short space,  
Ere Lebanon become like Carmel,  
And Carmel appear like a desert?  
18 Then shall the deaf hear the words of the  
book:

And

- And the eyes of the blind, covered before with clouds, and darkness, shall see.
- 19 The meek shall increase their joy in **Jehovah**;  
And the needy shall exult in the Holy One of Israel.
- 20 For the terrible one faileth, the scoffer is no more;  
And all that were vigilant in iniquity are utterly cut off;
- 21 Who bewildered the poor man in speaking;  
And laid snares for him, that pleaded in the gate;  
And with falshood subverted the righteous.
- 22 Therefore thus saith **Jehovah** the God of the house of Jacob,  
He who redeemed Abraham:  
Jacob shall no more be ashamed;  
His face shall no more be covered with confusion;
- 23 For when his children shall see the work of my hands,  
Among themselves shall they sanctify my name:  
They shall sanctify the Holy One of Jacob,  
And tremble before the God of Israel.
- 24 Those, that were led away with the spirit of error, shall gain knowlege;  
And the malignant shall attend to instruction.



## C H A P. XXX.

1 WO unto the rebellious children, faith Je-

Hovah;

Who form counsels, but not from me;

Who ratify covenants, but not by my spirit:

That they may add sin to sin.

2 Who set forward to go down to Egypt;

But have not inquired at my mouth:

To strengthen themselves with the strength of  
Pharaoh:

And to trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame;

And your trust in the shadow of Egypt your  
confusion.

4 Their princes were at Tisoan;

And their ambassadours arrived at Hanes;

5 They were all ashamed of a people, that pro-  
fited them not;

Who were of no help, and of no profit;

But proved even a shame, and a reproach unto  
them.

6 The burthen of the beasts travelling south-  
ward.

Through a land of distress and difficulty;

Whence come forth the lions, and the fierce  
lion;

The viper, and the flying fiery serpent:

They carry on the shoulder of the young cattle  
their wealth;

And

And on the bunch of the camel their treasures:  
To a people, that will not profit them.

7 For Egypt is a mere vapour; in vain shall  
they help:

Wherefore have I called her, **Rahab**, the In-  
active.

8 Go now, write it before them on a tablet;  
And record it in letters upon a book:

That it may be for future times;  
For a testimony for ever.

9 For this is a rebellious people, lying children;  
Children, who choose not to hear the law of  
**JEHOVAH**:

10 Who say to the seers, See not;

And to the prophets, Prophecy not right  
things:

Speak unto us smooth things, prophecy de-  
ceits.

11 Turn aside from the way; decline from the  
strait path;

Remove from our sight the Holy One of Israel.

12 Wherefore thus saith the Holy One of Israel,  
Because ye have rejected this word:

And have trusted in obliquity, and perversion;

And have leaned intirely upon it:

13 Therefore shall this offence be unto you,

Like a breach threatening ruin; a swelling in  
a high wall;

Whose

Whose destruction cometh suddenly, in an instant.

14 It shall be broken, as when one breaketh a potter's vessel:

He dasheth it to pieces, and spareth it not;

So that there shall not be found a sherd among its fragments,

To take up fire from the hearth,

Or to dip up water from the cistern.

15 Verily thus saith the Lord JEHOVAH, the Holy One of Israel:

By turning from your ways, and by abiding quiet, ye shall be saved;

In silence, and in pious confidence, shall be your strength:

But ye would not hearken.

16 And ye said: Nay, but on horses will we flee;

Therefore shall ye be put to flight;

And on swift coursers will we ride;

Therefore shall they be swift, that pursue you.

17 One thousand, at the rebuke of one;

At the rebuke of five, ten thousand of you shall flee;

Till ye be left as a standard on the summit of a mountain;

And as a beacon on a high hill.

18 Yet for this shall JEHOVAH wait, to shew favour unto you;

Even



Even for this shall he expect in silence, that  
he may have mercy upon you :

18 (For JEHOVAH is a God of judgement;  
Blessed are all they that trust in him :)

19 When a holy people shall dwell in Sion;  
When in Jerusalem thou shalt implore him  
with weeping :

At the voice of thy cry he shall be abundantly  
gracious unto thee;

20 No sooner shall he hear, than he shall answer  
thee.

21 Though JEHOVAH hath given you bread of  
distress, and water of affliction;

Yet the timely rain shall no more be re-  
strained :

But thine eyes shall behold the timely rain.

22 And thine ears shall hear the word prompting  
thee behind :

Saying, This is the way; walk ye in it;

Turn not aside, to the right, or to the left.

23 And ye shall treat as defiled the covering of  
your idols of silver;

And the cloathing of your molten images of  
gold:

Thou shalt cast them away like a polluted gar-  
ment;

Thou shalt say unto them, Be gone from me.

24 And he shall give rain for thy seed,

With which thou shalt sow the ground;

And bread of the produce of the ground;

And

And it shall be abundant and plenteous.

Then shall thy cattle feed in large pasture;

24 And the oxen, and the young asses, that till  
the ground,

Shall eat well-fermented massin,

Winnowed with the van and the sieve;

25 And on every lofty mountain,

And on every high hill,

Shall be disparting rills, and streams of water,

In the day of the great slaughter, when the  
mighty fall.

26 And the light of the moon shall be as the light  
of the meridian sun;

And the light of the meridian sun shall be  
sevenfold:

In the day when JEHOVAH shall bind up the  
breach of his people;

And shall heal the wound, which his stroke  
hath inflicted.

27 Lo! the name of JEHOVAH cometh from  
afar;

His wrath burneth, and the flame rageth vio-  
lently:

His lips are filled with indignation;

And his tongue is as a consuming fire.

28 His spirit is like a torrent overflowing;

It shall reach to the middle of the neck;

He cometh to toss the nations with the van of  
perdition;

And

And there shall be a bridle, to lead them  
astray, in the jaws of the people.

29 Ye shall utter a song, as in the night when the  
feast is solemnly proclaimed ;

With joy of heart, as when one marcheth to  
the sound of the pipe ;

To go to the mountain of JEHOVAH, to the  
rock of Israel.

30 And JEHOVAH shall cause his glorious voice  
to be heard,

And the lighting down of his arm to be seen ;

With wrath indignant, and a flame of con-  
suming fire ;

With a violent storm, and rushing showers,  
and hail-stones.

31 By the voice of JEHOVAH the Assyrian shall  
be beaten down ;

He, that was ready to smite with his staff.

32 And it shall be, that wherever shall pass the  
rod of correction,

Which JEHOVAH shall lay heavily upon him ;

It shall be accompanied with tabrets and harps ;

And with fierce battles shall he fight against  
them.

33 For Tophet is ordained of old ;

Even the same for the king is prepared ;

He hath made it deep ; he hath made it large ;

A fiery pyre, and abundance of fuel ;

And the breath of JEHOVAH, like a stream of  
sulphur, shall kindle it.



## C H A P. XXXI.

1 WO unto them, that go down to Egypt for help;

Who trust in horses for their support:

Who confide in chariots, because they are many:

And in horsemen, because they are very strong:

But look not unto the Holy One of Israel;

And of JEHOVAH they ask not counsel.

2 But He in his wisdom will bring evil upon them;

And he will not set aside his word:

But will rise against the house of the wicked;

And against the helpers of those that work iniquity.

3 For the Egyptians are man, and not God;

And their horses are flesh, and not spirit:

And JEHOVAH shall stretch forth his hand;

And the helper shall fall, and the holpen shall be overthrown;

And together shall all of them be destroyed.

4 For thus hath JEHOVAH said unto me:

Like as the lion growleth,

Even the young lion, over his prey;

Though the whole company of shepherds be called together against him:

At their voice he will not be terrified,

Nor at their tumult will he be humbled:

So shall JEHOVAH God of Hosts descend to fight,

For

For mount Sion, and for his own hill.

- 4 As the mother birds hovering over their young ;  
So shall JEHOVAH God of Hosts protect Jerusalem ;

Protecting, and delivering ; leaping forward,  
and rescuing her.

- 6 Return unto him, from whom ye have so  
deeply engaged in revolt,

O ye sons of Israel !

- 7 Verily in that day shall they cast away with contempt,

Every man his idols of silver, and his idols of  
gold ;

The sin, which their own hands have made.

- 8 And the Assyrian shall fall by a sword not of  
man ;

Yea a sword not of mortal shall devour him.

- And he shall betake himself to flight from the  
face of the sword ;

And the courage of his chosen men shall fail.

- 9 And through terror he shall pass beyond his  
strong hold ;

And his princes shall be struck with consterna-  
tion at his flight.

Thus saith JEHOVAH, who hath his fire in  
Sion ;

And his furnace in Jerusalem.

## C H A P. XXXII.

- 1 BEHOLD, a king shall reign in righteousness;  
And princes shall rule with equity:  
2 And the man shall be as a covert from the storm,  
as a refuge from the flood;  
As canals of waters in a dry place;  
As the shadow of a great rock in a land fainting with heat:  
3 And him the eyes of those, that see, shall regard;  
And the ears of those, that hear, shall hearken.  
4 Even the heart of the rash shall consider, and acquire knowledge;  
And the stammering tongue shall speak readily and plainly.  
5 The fool shall no longer be called honourable;  
And the niggard shall no more be called liberal:  
6 For the fool will still utter folly;  
And his heart will devise iniquity:  
Practicing hypocrisy, and speaking wrongfully against JEHOVAH;  
To exhaust the soul of the hungry,  
And to deprive the thirsty of drink.  
7 As for the niggard, his instruments are evil:  
He plotteth mischievous devices;  
To entangle the humble with lying words;  
And to defeat the assertions of the poor in judgement.



8 But the generous will devise generous things ;  
And he by his generous purposes shall be established.

9 O YE women, that sit at ease, arise, hear my voice !

O ye daughters, that dwell in security, give ear unto my speech !

10 Years upon years shall ye be disquieted, O ye careless women :

For the vintage hath failed, the gathering of the fruits shall not come.

11 Tremble, O ye that are at ease ; be ye disquieted, O ye careless ones !

Strip ye, make ye bare ; and gird ye sackcloth,

12 Upon your loins, upon your breasts ;

Mourn ye for the pleasant field, for the fruitful vine.

13 Over the land of my people the thorn and the brier shall come up ;

Yea, over all the joyous houses, over the exulting city.

14 For the palace is deserted, the populous city is left desolate ;

Ophel and the watch-tower shall for a long time be a den ;

A joy of wild asses, a pasture for the flocks.

15 Till the spirit from on high be poured out upon us ;

And the wilderness become a fruitful field ;

N

And

## C H A P. XXXII.

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And princes shall rule with equity:

2 And the man shall be as a covert from the storm,  
as a refuge from the flood;

As canals of waters in a dry place;

As the shadow of a great rock in a land fainting with heat:

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And to deprive the thirsty of drink.

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Ophel and the watch-tower shall for a long time be a den;

A joy of wild asses, a pasture for the flocks.

15 Till the spirit from on high be poured out upon us;

And the wilderness become a fruitful field;

N

And



- And the fruitful field be esteemed a forest;  
 16 And judgement shall dwell in the wilderness;  
 And in the fruitful field shall reside righteousness.  
 17 And the work of righteousness shall be peace;  
 And the effect of righteousness perpetual quiet  
 and security.  
 18 And my people shall dwell in a peaceful man-  
 sion,  
 And in habitations secure,  
 And in resting places undisturbed.  
 19 But the hail shall fall, and the forest be brought  
 down;  
 And the city shall be laid level with the plain.  
 20 Blessed are ye, who sow your seed in every  
 well-watered place;  
 Who send forth the foot of the ox and the  
 ass.

## C H A P. XXXIII.

- 1 WO unto thee, thou spoiler, who hast not  
 been spoiled thyself;  
 And thou plunderer, who hast not been plun-  
 dered:  
 When thou hast ceased to spoil, thou shalt be  
 spoiled;  
 When thou art weary of plundering, they shall  
 plunder thee.  
 2 O JEHOVAH, have mercy on us; we have  
 trusted in thee; Be

Be thou our strength every morning;  
Even our salvation in the time of distress.

3 From thy terrible voice the peoples fled;  
When thou didst raise thyself up, the nations  
were dispersed.

4 But your spoil shall be gathered, as the locust  
gathereth;

As the caterpillar runneth to and fro, so shall  
they run and seize it.

5 JEHOVAH is exalted; yea, he dwelleth on  
high;

He hath filled Sion with judgement and justice.

6 And wisdom and knowledge shall be the stability  
of thy times,

The possession of continued salvation;

The fear of JEHOVAH, this shall be thy treasure.

7 Behold the mighty men raise a grievous cry;  
The messengers of peace weep bitterly.

8 The high ways are desolate; the traveller  
ceaseth:

He hath broken the covenant; he hath rejected  
the offered cities;

Of men he maketh no account.

9 The land mourneth, it languisheth;

Libanus is put to shame, it withereth;

Sharon is become like a desert;

And Bashan and Carmel are stripped of their  
beauty.

10 Now will I arise, saith JEHOVAH;  
Now will I lift myself up on high: now will I  
be exalted.

11 Ye shall conceive chaff; ye shall bring forth  
stubble;

And my spirit like fire shall consume you.

12 And the peoples shall be burned, as the lime  
is burned;

As the thorns are cut up, and consumed in the  
fire.

13 Hear, O ye that are afar off, my doings;  
And acknowledge, O ye that are near, my  
power.

14 The sinners in Sion are struck with dread;  
Terror hath seized the hypocrites:

Who among us can abide this consuming fire?

Who among us can abide these continued  
burnings?

15 He who walketh in perfect righteousness, and  
speaketh right things;

Who detesteth the lucre of oppression;

Who shaketh his hands from bribery;

Who stoppeth his ears to the proposal of  
bloodshed;

Who shutteth his eyes against the appearance  
of evil:

16 His dwelling shall be in the high places;

The strong holds of the rocks shall be his lofty  
fortress:

His bread shall be duly furnished; his waters  
shall not fail.

17 Thine



- 17 Thine eyes shall see the king in his beauty ;  
They shall see thine own land far extended.
- 18 Thine heart shall reflect on the past terror :  
Where is now the accomptant ? where the  
weigher of tribute ?  
Where is he, that numbered the towers ?
- 19 Thou shalt see no more that barbarous people ;  
The people of a deep speech, which thou  
couldst not hear ;  
And of a stammering tongue, which thou  
couldst not understand.
- 20 Thou shalt see Sion, the city of our solemn  
feasts ;  
Thine eyes shall behold Jerusalem,  
The quiet habitation, the tabernacle unshaken :  
Whose stakes shall not be plucked up for ever,  
And of whose cords none shall be broken.
- 21 But the glorious name of JEHOVAH shall be  
unto us,  
A place of confluent streams, of broad rivers ;  
Which no oared ship shall pass,  
Neither shall any mighty vessel go through.
- 22 For JEHOVAH is our judge ; JEHOVAH is our  
lawgiver ;  
JEHOVAH is our king : he shall save us,
- 23 Thy sails are loose ; they cannot make them  
fast :  
Thy mast is not firm ; they cannot spread the  
ensign.

Then shall a copious spoil be divided;

Even the lame shall seize the prey.

24 Neither shall the inhabitant say, I am disabled  
with sickness;

The people, that dwelleth therein, is freed  
from the punishment of their iniquity.

## C H A P. XXXIV.

- 1 Draw near, O ye nations, and hearken;  
And attend unto me, O ye peoples!  
Let the earth hear, and the fulness thereof;  
The world, and all that spring from it.
- 2 For the wrath of JEHOVAH is kindled against  
all the nations;  
And his anger against all the orders thereof;  
He hath devoted them; he hath given them up  
to slaughter,
- 3 And their slain shall be cast out;  
And from their carcases their stink shall ascend;  
And the mountains shall melt down with their  
blood.
- 4 And all the host of heaven shall waste away;  
And the heavens shall be rolled up like a scroll;  
And all their host shall wither;  
As the withered leaf falleth from the vine,  
And as the blighted fruit from the fig-tree.
- 5 For my sword is made bare in the heavens:  
Behold, on Edom it shall descend;  
And on the people justly by me devoted to de-  
struction.

- 6 The sword of JEHOVAH is gluttoned with blood ;  
It is pampered with fat ;  
With the blood of lambs, and of goats ;  
With the fat of the reins of rams :  
For JEHOVAH celebrateth a sacrifice in Bosrah,  
And a great slaughter in the land of Edom.
- 7 And the wild goats shall fall down with them ;  
And the bullocks, together with the bulls ;  
And their own land shall be drunken with their  
blood ;  
And their dust shall be enriched with fat.
- 8 For it is the day of vengeance to JEHOVAH ;  
The year of recompense to the defender of the  
cause of Sion.
- 9 And her torrents shall be turned into pitch,  
And her dust into sulphur ;  
And her whole lands shall become burning  
pitch :
- 10 By night or by day it shall not be extinguished ;  
For ever shall her smoke ascend :  
From generation to generation she shall lie  
desert ;  
To everlasting ages no one shall pass through  
her ;
- 11 But the pelican and the porcupine shall in-  
herit her ;  
And the owl and the raven shall inhabit there :  
And He shall stretch over her the line of de-  
vastation,



And the plummet of emptiness over her  
scorched plains.

12 No more shall they boast the renown of the  
kingdom;

And all her princes shall utterly fail.

13 And in her palaces shall spring up thorns;

The nettle and the bramble, in her fortresses:

And she shall become an habitation for dragons,

A court for the daughters of the ostrich,

14 And the jackals and the mountain-cats shall  
meet one another;

And the fatyr shall call to his fellow;

There also the screech-owl shall pitch;

And shall find for herself a place of rest.

15 There shall the night-raven make her nest, and  
lay her eggs:

And she shall hatch them, and gather her  
young under her shadow;

There also shall the vultures be gathered to-  
gether;

Every one of them shall join her mate.

16 Consult ye the book of JEHOVAH, and read:

Not one of these shall be missed;

Not a female shall lack her mate:

For the mouth of JEHOVAH hath given the  
command:

And his spirit itself hath gathered them,

17 And he hath cast the lot for them;

And his hand hath meted out their portion by  
the line;

They

They shall possess the land for a perpetual inheritance ;

From generation to generation shall they dwell therein.

## C H A P. XXXV.

- 1 THE desert, and the waste, shall be glad ;  
And the wilderness shall rejoice, and flourish ;  
2 Like the rose shall it beautifully flourish ;  
And the well-watered plain of Jordan shall  
also rejoice :

The glory of Lebanon shall be given unto it,  
The beauty of Carmel and of Sharon ;

These shall behold the glory of JEHOVAH,  
The majesty of our God.

- 3 Strengthen ye the feeble hands,  
And confirm ye the tottering knees.  
4 Say ye to the faint-hearted : Be ye strong ;  
Fear ye not ; behold your God !  
Vengeance will come ; the retribution of God ;  
He himself will come, and will deliver you.  
5 Then shall be unclosed the eyes of the blind ;  
And the ears of the deaf shall be opened :  
6 Then shall the lame bound like the hart,  
And the tongue of the dumb shall sing :  
For in the wilderness shall burst forth waters,  
And torrents in the desert :  
7 And the glowing sand shall become a pool,  
And the thirsty soil bubbling springs :

And

And in the haunt of dragons shall spring forth  
The grass, with the reed, and the bulrush.

8 And a highway shall be there;

And it shall be called the way of holiness:

No unclean person shall pass through it:

But He himself shall be with them, walking in  
the way,

And the foolish shall not err therein.

9 No lion shall be there:

Nor shall the tyrant of the beasts come up  
thither;

Neither shall he be found there;

But the redeemed shall walk in it.

10 Yea the ransomed of JEHOVAH shall return;

They shall come to Sion with triumph;

And perpetual gladness shall crown their  
heads.

Joy and gladness shall they obtain;

And sorrow and sighing shall flee away,

## C H A P. XXXVI.

1 IN the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh, from Lachish to Jerusalem, to the king Hezekiah, with a great body of forces: and he presented himself at the conduit of the upper pool, in the

3 highway that leads to the fuller's field. Then came



came out unto him Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the  
4 recorder. And Rabshakeh said unto them : Say ye to Hezekiah ; Thus saith the great king, the king of Assyria : What is this ground  
5 of confidence, in which thou confidest ? Thou hast said, (but they are vain words,) I have counsel and strength sufficient for the war. Now in whom dost thou confide, that thou  
6 rebellest against me ? Thou certainly confidest in the support of this broken reed, in Egypt ; on which if a man lean, it will pierce his hand, and go through it ; such is Pharaoh king  
7 of Egypt to all that confide in him. But if ye say to me, We confide in JEHOVAH our God ; is it not He, whose high places and whose altars Hezekiah hath removed ; and hath commanded Judah and Jerusalem to worship only  
8 before this altar ? Enter now, I pray thee, into an engagement with my lord the king of Assyria ; and I will give thee two thousand horses, on condition that thou canst on thy  
9 part provide riders for them. How then wilt thou turn back any one commander, among the least of my lord's servants, advancing against thee ? And trustest thou, that Egypt will supply thee with chariots and with horse-  
10 men ? And am I now come up without JEHOVAH against this land to destroy it ? JEHO-

VAN hath said unto me, Go thou up against this land, and destroy it.

- 11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh: Speak, we beseech thee, to thy servants in the Syrian language, for we understand it; and speak not to us in the Jewish language, in the hearing of the people,  
12 who are upon the wall. And Rabshakeh said, Hath my lord sent me to thy lord and to thee, to speak these words? and not to the men, that sit on the wall, destined to eat their own dung, and drink their own urine, together with you?  
13 Then Rabshakeh stood, and cried with a loud voice in the Jewish language, and said: Hear ye the words of the great king, the king of  
14 Assyria. Thus saith the king: Let not Hezekiah deceive you; for he will not be able to  
15 deliver you. And let not Hezekiah persuade you to trust in JEHOVAH; saying, JEHOVAH will certainly deliver us; this city shall not be given up into the hand of the king of  
16 Assyria. Harken not unto Hezekiah; for thus saith the king of Assyria: Make peace with me, and come out unto me. And eat ye every one of his own vine, and every one of his own fig-tree; and drink ye every one the  
17 waters of his own cistern: until I come and take you to a land like your own land; a land of corn and of wine, a land of bread and of vineyards.

18 vineyards. Nor let Hezekiah seduce you, saying, JEHOVAH will deliver us. Have the gods of the nations delivered each his own land from the hand of the king of Assyria?  
19 Where are the gods of Hamath, and of Arphad? where are the gods of Sepharvaim? have they delivered Samaria out of my hand?  
20 Who are there among all the gods of these lands, that have delivered their own lands out of my hand; that JEHOVAH should deliver  
21 out of my hand Jerusalem? But the people held their peace, and answered him not a word: for the king's command was, Answer him not.

22 Then came Eliakim, the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their cloaths rent; and reported unto him the words of Rabshakeh.

## C H A P. XXXVII.

1 And when king Hezekiah heard it, he rent his cloaths, and covered himself with sackcloth, and went into the house of JEHOVAH.  
2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah, the son of Amos, the prophet. And they said unto him: Thus saith Hezekiah; This day is a  
day



day of distress, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth.

4 O that JEHOVAH thy God would hear the words of Rabshakeh, whom his lord the king of Assyria hath sent to reproach the living God! and that he would refute the words, which JEHOVAH thy God hath heard! And do thou offer up thy prayer for the poor remains of the people. And the servants of 5 king Hezekiah came to Isaiah. And Isaiah said unto them: Thus shall ye say to your lord: Thus saith JEHOVAH: Be not afraid, because of the words which thou hast heard, with which the servants of the king of Assyria 7 have blasphemed me. Behold, I will infuse a spirit into him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 But Rabshakeh returned; and found the king of Assyria besieging Libnah; for he had heard, that he had decamped from Lachish. 9 And when Senacherib had received advice concerning Tirhakah king of Cush, that he was advancing to give him battle; he sent 10 messengers again to Hezekiah, saying: Thus shall ye say to Hezekiah king of Judah: Let not thy God, in whom thou confidest, deceive thee;

thee; by assuring thee, that Jerusalem shall not be given up into the hand of the king of  
11 Assyria. Thou hast certainly heard, what the kings of Assyria have done to all lands, which they have utterly destroyed; and shalt thou be  
12 delivered? Have the gods of the nations delivered those, which my fathers have destroyed? Gozan, and Haran, and Retseph;  
and the sons of Eden, which were in The-  
13 lassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, of Henab, and of Ivah?

14 And Hezekiah received the letters from the hand of the messengers, and read them: and he went up to the house of JEHOVAH; and Hezekiah spread them before the presence of  
15 JEHOVAH. And Hezekiah prayed before  
16 JEHOVAH, saying: O JEHOVAH, God of Hosts, thou God of Israel, who art seated on the Cherubim! Thou art the God, Thou alone, to all the kingdoms of the earth; Thou  
17 hast made the heavens and the earth! Incline, O JEHOVAH, thine ear, and hear; open, O JEHOVAH, thine eyes, and see: yea hear all the words of Senacherib, which he hath sent  
18 to reproach the living God. In truth, O JEHOVAH, the kings of Assyria have destroyed all the nations, and their lands; and have cast  
19 their gods into the fire: for they were not  
gods,

gods, but the work of the hands of man, wood and stone; therefore they have destroyed them. And now, O JEHOVAH our God, save us, we beseech thee, from his hand; that all the kingdoms of the earth may know, that Thou JEHOVAH art the only God.

- 21 Then Isaiah the son of Amots sent unto Hezekiah, saying: Thus saith JEHOVAH the God of Israel: Thy prayer unto me, concerning Senacherib king of Assyria, I have heard.  
22 This is the word, which JEHOVAH hath spoken concerning him:

THE virgin daughter of Sion hath despised thee, she hath laughed thee to scorn;  
The daughter of Jerusalem hath shaken her head behind thee.

- 23 Whom hast thou reproached, and reviled; and against whom hast thou exalted thy voice?

And hast lifted up thine eyes on high? even against the Holy One of Israel.

- 24 By thy messengers hast thou reproached JEHOVAH, and said:

By the multitude of my chariots have I ascended

The highth of the mountains, the sides of Lebanon;

And I will cut down his tallest cedars, his choicest fir-trees; And



And I will penetrate into his extreme retreats,  
his richest forests.

25 I have digged, and I have drunk strange  
waters;

And I have dried up with the sole of my feet  
all the canals of fenced places.

26 Hast thou not heard, of old, that I have dis-  
posed it?

And, of antient times, that I have formed it?

Now have I brought it to pass, that thou  
shouldst be to lay waste,

Warlike nations, strong-fenced cities.

27 Therefore were their inhabitants of small  
strength; they were dismayed and con-  
founded:

They were as the grafs of the field, and as the  
green herb;

The grafs of the house-top; and as the corn  
blasted before it groweth up.

28 But thy sitting down, and thy going out, and  
thy coming in,

And thy rage against me, I have known.

29 Because thy rage against me, and thy info-  
lence, is come up into mine ears;

Therefore will I put my hook in thy nose, and  
my bridle in thy jaws;

And I will turn thee back by the way in  
which thou camest.

30 And this shall be a sign unto thee:

Eat this year that which groweth of itself;

O

And

And the second year, that which springeth up  
of the same ;

And in the third year sow ye, and reap ;

And plant vineyards, and eat the fruit thereof.

31 And again shall the escaped, the remnant of  
the house of Judah,

Strike root downward, and bear fruit upward.

For from Jerusalem shall go forth the remnant ;

And the part escaped from mount Sion :

The zeal of JEHOVAH God of Hosts shall effect  
this.

32 Therefore thus saith JEHOVAH concerning the  
king of Assyria :

He shall not enter into this city ;

Nor shall he shoot an arrow there ;

Nor shall he present a shield before it ;

Nor shall he cast up a mound against it.

33 By the way, in which he came, by the same  
shall he return ;

And into this city shall he not come ; saith  
JEHOVAH.

34 And I will protect this city to deliver it ;

For mine own sake, and for the sake of  
David my servant.

35 And the angel of JEHOVAH went forth,  
and smote in the camp of the Assyrians an  
hundred and fourscore and five thousand men :  
and when the people arose early in the morn-

36 ing, behold they were all dead corpses. Then  
Senacherib

Senacherib king of Assyria, decamped, and departed, and returned ; and dwelt at Nineveh.  
 37 And as he was worshipping in the temple of Nifroc his god, Adramelec and Sharetser, his sons, smote him with the sword : and they escaped into the land of Armenia ; and Esarhaddon his son reigned in his stead.

## C H A P. XXXVIII.

1 AT that time Hezekiah was seised with a mortal sickness : and Isaiah the prophet, the son of Amots, came unto him ; and said unto him : Thus saith JEHOVAH : Give orders concerning the affairs of thy family : for thou  
 2 must die ; thou shalt no longer live. Then Hezekiah turned his face to the wall ; and made  
 3 his supplication to JEHOVAH. And he said : I beseech thee, O JEHOVAH, remember now, how I have endeavoured to walk before thee in truth, and with a perfect heart : and have done that which is good in thine eyes. And  
 4 Hezekiah wept, and lamented grievously. Now [before Isaiah was gone out into the middle court,] the word of JEHOVAH came unto him,  
 5 saying : Go [back,] and say unto Hezekiah : Thus saith JEHOVAH, the God of David thy father : I have heard thy supplication ; I have seen thy tears. Behold [I will heal thee ; and on the third day thou shalt go up into the house



of JEHOVAH. And] I will add unto thy  
 6 days fifteen years. And I will deliver thee,  
 and this city, from the hand of the king of  
 22 Assyria: and I will protect this city. And [He-  
 zekiah said: By what sign shall I know, that  
 I shall go up into the house of JEHOVAH?  
 7 And Isaiah said:] This shall be the sign unto  
 thee from JEHOVAH, that JEHOVAH will bring  
 to effect this word, which he hath spoken.  
 8 Behold, I bring back the shadow of the de-  
 grees, by which the sun is gone down on the  
 degrees of Ahaz, ten degrees backward. And  
 the sun returned backward ten degrees, on  
 the degrees by which it had gone down. And  
 21 Isaiah said: Let them take a lump of figs:  
 and they bruised them, and applied them to  
 the boil; and he recovered.

9 *The writing of Hezekiah king of Judah, when  
 he had been sick, and was recovered from his sick-  
 ness.*

10 I said, when my days were just going to be  
 cut off,  
 I shall pass through the gates of the grave;  
 I am deprived of the residue of my years!  
 11 I said, I shall no more see JEHOVAH in the  
 land of the living!  
 I shall no longer behold man, with the inha-  
 bitants of the world!

12 My

12 My habitation is taken away, and is removed  
from me, like a shepherd's tent :

My life is cut off, as by the weaver ; he will  
sever me from the loom ;

In the course of the day thou wilt finish my  
web.

13 I roared until the morning, like the lion ;  
So did he break to pieces all my bones.

14 Like the swallow, like the crane, did I  
twitter ;

I made a moaning like the dove.

Mine eyes fail with looking upward :

O Lord, contend thou for me ; be thou my  
surety.

15 What shall I say ? he hath given me a pro-  
mise, and he hath performed it.

Through the rest of my years will I reflect on  
this bitterness of my soul.

16 For this cause shall it be declared, O JEHOVAH,  
concerning thee,

That thou hast revived my spirit ;

That thou hast restored my health, and pro-  
longed my life.

17 Behold, my anguish is changed into ease !

Thou hast rescued my soul from perdition ;

Yea thou hast cast behind thy back all my sins.

18 Verily the grave shall not give thanks unto  
thee ; death shall not praise thee ;

They that go down into the pit shall not await  
thy truth :

- 19 The living, the living, he shall praise thee, as  
I do this day;  
The father to the children shall make known  
thy faithfulness.
- 20 JEHOVAH was present to save me : therefore  
will we sing our songs to the harp,  
All the days of our life, in the house of JE-  
HOVAH.

## C H A P. XXXIX.

- 1 At that time Merodach Baladan, the son of  
Baladan, king of Babylon, sent letters, and am-  
bassadors, and a present to Hezekiah ; for  
he had heard, that he had been sick, and was  
2 recovered. And Hezekiah was rejoiced at  
their arrival : and he shewed them his maga-  
zines, the silver, and the gold, and the spices,  
and the precious ointment, and his whole  
arsenal, and all that was contained in his trea-  
sures : there was not any thing in his house,  
and in all his dominion, that Hezekiah did not  
shew them.
- 3 And Isaiah the prophet came unto king He-  
zekiah, and said unto him : What say these  
men ? and from whence came they unto thee ?  
And Hezekiah said : They are come to me from  
4 a distant country ; from Babylon. And he  
said : What have they seen in thy house ? And  
Hezekiah said : They have seen every thing in  
my



my house: there is nothing in my treasures,  
5 which I have not shewn them. And Isaiah  
said unto Hezekiah: Hear thou the word of  
6 JEHOVAH God of Hosts. Behold, the days  
shall come, when all that is in thy house, and  
that thy fathers have treasured up unto this day,  
shall be carried away to Babylon: there shall  
7 not any thing be left saith JEHOVAH. And of  
thy sons, which shall issue from thee, which  
thou shalt beget, shall they take; and they shall  
be eunuchs in the palace of the king of Babylon.  
8 And Hezekiah said unto Isaiah; Gracious is  
the word of JEHOVAH, which thou hast de-  
livered! For, added he, there shall be peace;  
according to his faithful promise, in my days.

## C H A P. XL.

- 1 COMFORT ye, comfort ye my people, saith  
your God:  
2 Speak ye animating words to Jerusalem, and de-  
clare unto her,  
That her warfare is fulfilled; that the expiation  
of her iniquity is accepted;  
That she shall receive at the hand of JEHOVAH  
[Blessings] double to the punishment of all her  
sins.  
3 A voice crieth: In the wilderness prepare ye  
the way of JEHOVAH!  
Make strait in the desert a highway for our  
God!

O 4

4 Every

4 Every valley shall be exalted, and every mountain and hill be brought low ;

And the crooked shall become strait, and the rough places a smooth plain :

5 And the glory of JEHOVAH shall be revealed ;  
And all flesh shall see together the salvation of our God :

For the mouth of JEHOVAH hath spoken it.

6 A voice sayeth : Proclaim ? And I said,  
What shall I proclaim !

All flesh is grass, and all its glory like the flower of the field :

7 The grass withereth, the flower fadeth ;  
When the wind of JEHOVAH bloweth upon it,  
Verily this people is grass.

8 The grass withereth, the flower fadeth ;  
But the word of our God shall stand for ever.

9 Get thee up upon a high mountain, O daughter that bringest glad tidings to Sion :  
Exalt thy voice with strength, O daughter that bringest glad tidings to Jerusalem.

Exalt it ; be not afraid :

Say to the cities of Judah, Behold your God !

10 Behold, the Lord JEHOVAH shall come  
against the strong one,

And his arm shall prevail over him.

Behold, his reward he will give him, and the recompense of his work before him.

11 Like a shepherd shall he feed his flock ;  
In his arm shall he gather up the lambs,

And

And shall bear them in his bosom ; the nursing  
ewes shall he gently lead.

12 Who hath measured the waters in the hol-  
low of his hand ;

And hath meted out the heavens by his span ;

And hath comprehended the dust of the earth  
in a tierce,

And hath weighed in scales the mountains, and  
the hills in a balance ?

13 Who hath directed the spirit of JEHOVAH ;

And, as one of his counsel, hath informed  
him ?

14 Whom hath he consulted, that he should in-  
struct him,

And teach him the path of judgement ;

That he should impart to him science,

And inform him in the way of understanding ?

15 Behold, the nations are as a drop from the  
bucket ;

As the small dust of the balance shall they be  
accounted :

Behold, the islands he taketh up as an atom.

16 And Lebanon is not sufficient for the fire ;

Nor his beasts sufficient for the burnt-offer-  
ing.

17 All the nations are as nothing before him ;

They are esteemed by him as less than nought,  
and vanity.

18 To



- 18 To whom therefore will ye liken God?  
And what is the model of resemblance, that  
ye will prepare for him?
- 19 The workman casteth an image;  
And the smith overlayeth it with plates of  
gold;  
And forgeth for it chains of silver.
- 20 He that cannot afford a costly oblation,  
chooseth a piece of wood that will not rot;  
He procureth a skilful artist,  
To erect an image, which shall not be moved.
- 21 Will ye not know? will ye not hear?  
Hath it not been declared to you from the be-  
ginning?  
Have ye not understood it from the foundations  
of the earth?
- 22 It is He, that sitteth on the circle of the earth;  
And the inhabitants are to Him as grasshoppers:  
That extendeth the heavens, as a thin veil;  
And spreadeth them out, as a tent to dwell in:
- 23 That reduceth princes to nothing;  
That maketh the judges of the earth a mere  
inanity.
- 24 Yea they shall not leave a plant behind them,  
they shall not be sown,  
Their trunk shall not spread its root in the  
ground:  
If he but blow upon them they instantly  
wither;  
And the whirlwind shall bear them away like  
the stubble.

- 25 To whom then will ye liken me?  
And to whom shall I be equaled? saith the  
Holy One.
- 26 Lift up your eyes on high;  
And see, who hath created these.  
He draweth forth their armies by number;  
He calleth them all by name:  
Through the greatness of his strength, and the  
mightiness of his power,  
Not one of them faileth to appear.
- 27 Wherefore sayest thou then, O Jacob,  
And why speakest thou thus, O Israel?  
My way is hidden from JEHOVAH,  
And my cause passeth unregarded by my God.
- 28 Hast thou not known, hast thou not heard,  
That JEHOVAH is the everlasting God,  
The creator of the bounds of the earth:  
That he neither fainteth, nor is wearied:  
And that his understanding is unsearchable!
- 29 He giveth strength to the faint,  
And to the infirm he multiplieth force.
- 30 The young men shall faint and be wearied;  
And the chosen youths shall stumble and fall:
- 31 But they that trust in JEHOVAH shall gather  
new strength;  
They shall put forth fresh feathers like the  
moulting eagle:  
They shall run, and not be wearied;  
They shall march onward, and shall not faint.

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And what is the model of resemblance, that  
ye will prepare for him?
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And the smith overlayeth it with plates of  
gold;  
And forgeth for it chains of silver.
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- 28 Hast thou not known, hast thou not heard,  
That JEHOVAH is the everlasting God,  
The creator of the bounds of the earth:  
That he neither fainteth, nor is wearied:  
And that his understanding is unsearchable!
- 29 He giveth strength to the faint,  
And to the infirm he multiplieth force.
- 30 The young men shall faint and be wearied;  
And the chosen youths shall stumble and fall:
- 31 But they that trust in JEHOVAH shall gather  
new strength;  
They shall put forth fresh feathers like the  
moulting eagle:  
They shall run, and not be wearied;  
They shall march onward, and shall not faint.

## C H A P. XLI.

- 1 LET the distant nations repair to me with  
new force of mind ;  
And let the peoples recover their strength.  
Let them draw near ; then let them speak ;  
Let us enter into solemn debate together.
- 2 Who hath raised up the righteous man from  
the East ;  
Hath called him to attend his steps ?  
Hath subdued nations at his presence ;  
And given him dominion over kings ?  
Hath made them like the dust before his sword ;  
And like the driven stubble before his bow ?
- 3 He pursueth them ; he passeth in safety ;  
By a way never trodden before with his feet.
- 4 Who hath performed, and made these things.  
Calling the several generations from the beginning :  
I JEHOVAH, the first ;  
And with the last, I am the same.
- 5 The distant nations saw, and they were afraid ;  
The remotest parts of the earth, and they were  
terrified.  
They drew near, they came together ;
- 6 Every one assisted his neighbour,  
And said to his brother, Be of good courage.

7 The

- 7 The carver encourageth the smith ;  
He that smootheneth with the hammer, him that  
smiteth on the anvil ;  
Saying of the fodder, It is good :  
And he fixeth the idol with nails, that it shall  
not move.
- 8 But thou, Israel, my servant ;  
Thou, Jacob, whom I have chosen ;  
The seed of Abraham, my friend :
- 9 Thou, whom I have led by the hand from the  
ends of the earth ;  
And called from the extremities thereof ;  
And I said unto thee, Thou art my servant ;  
I have chosen thee, and will not reject thee :
- 10 Fear not, for I am with thee ;  
Be not dismayed, for I am thy God.  
I have strengthened thee, I have assisted thee ;  
I have even supported thee with my faithful  
right hand.
- 11 Behold, they, that were enraged against thee,  
shall be ashamed and confounded :  
They, that contended with thee, shall become  
as nothing, and shall utterly perish.
- 12 Thou shalt seek them, and shalt not find them,  
even the men that strove with thee :  
They shall become as nothing, and as mere  
nought, even the men that opposed thee in  
battle.
- 13 For I am JEHOVAH thy God, that hold thee  
fast by thy right hand ;
- That



That say unto thee, Fear not ; I am thy helper.

14 Fear not, thou worm Jacob ; ye mortals of Israel ;

I am thy helper, saith JEHOVAH ;

And thine avenger is the Holy One of Israel.

15 Behold, I have made thee a threshing wain ;  
A new corn-drag armed with pointed teeth ;  
Thou shalt thresh the mountains, and beat them  
small ;

And reduce the hills to chaff :

16 Thou shalt winnow them, and the wind shall  
bear them away :

And the tempest shall scatter them abroad :

But thou shalt rejoice in JEHOVAH ;

In the Holy One of Israel shalt thou triumph.

17 The poor and the needy seek for water, and  
there is none ;

Their tongue is parched with thirst :

I JEHOVAH will answer them ;

The God of Israel, I will not forsake them.

18 I will open in the high places rivers ;  
And in the midst of the valleys, fountains :  
I will make the desert a standing pool ;  
And the dry ground streams of waters.

19 In the wilderness I will give the cedar ;  
The acaia, the myrtle, and the tree producing  
oil :

I will plant the fir-tree in the desert ;

The pine, and the box together :

20 That

20 That they may see, and that they may know ;  
And may consider, and understand at once,  
That the hand of JEHOVAH hath done this,  
And that the Holy One of Israel hath created it.

21 Draw near, produce your cause, saith JEHOVAH :

Produce these your mighty powers, saith the king of Jacob.

22 Let them approach, and tell us the things that shall happen :

The things that shall first happen, what they are, let them tell us ;

And we will consider them; and we shall know the event.

Or declare to us things to come hereafter :

23 Tell us the things, that will come to pass in later times ;

Then shall we know, that ye are Gods.

Yea do good, or do evil ;

Then shall we be struck at once with admiration and terror.

24 But, behold, ye are less than nothing ;

And your operation is less than nought :

Abhorred be the man that chooseth you !

25 I have raised up one from the north, and he shall come ;

From the rising of the sun he shall invoke my name :

And

And he shall trample on princes like the mortar ;

Even as the potter treadeth down the clay.

26 Who hath declared this from the beginning,  
that we should know it?

And beforehand, that we might say the prediction is true?

There was not one, that foretold it; not one,  
that declared it;

There was not one, that heard your words:

27 I first to Sion [give the word,] Behold they  
are here;

And to Jerusalem I give the messenger of glad  
tidings.

28 But I looked, and there was no man;

And among the idols, and there was no one,  
that gave warning;

29 And I inquired of them, and [there was no  
one] that could return an answer.

Behold, they are all of them vanity; their  
works are nought:

Mere wind and emptiness are their molten  
images.

## C H A P. XLII.

1 BEHOLD my servant, whom I will uphold;  
My chosen; in whom my soul delighteth:

I will make my spirit rest upon him;

And he shall publish judgement to the nations.

2 He shall not cry aloud, nor raise a clamour,

Nor



Nor cause his voice to be heard in the public places :

3 The bruised reed he shall not break ;  
And the dimly burning flax he shall not quench :  
He shall publish judgement, so as to establish it perfectly.

4 His force shall not be abated, nor broken ;  
Until he hath firmly seated judgement in the earth :  
And the distant nations shall earnestly wait for his law.

5 Thus saith the God, even JEHOVAH,  
Who created the heavens, and stretched them out ;  
Who spread abroad the earth, and the produce thereof ;  
Who giveth breath to the people upon it,  
And spirit to them that tread thereon :

6 I JEHOVAH have called thee for a righteous purpose ;  
And I will take hold of thy hand, and will preserve thee ;  
And I will give thee for a covenant to the people, for a light to the nations.

7 To open the eyes of the blind :  
To bring the captive out of confinement ;  
And from the dungeon, those that dwell in darkness.

8 I am JEHOVAH, that is my name ;

P

And

And my glory will I not give to another,  
Nor my praise to the graven images.

9 The former predictions, lo! they are come to pass:

And new events I now declare:  
Before they spring forth, I make them known unto you.

10 Sing unto JEHOVAH a new song;  
His praise from the ends of the earth:  
Ye that go down upon the sea, and all that fill it:

Ye distant sea-coasts, and ye that dwell therein:  
11 Let the desert cry aloud, and the cities thereof:  
The villages, and they that dwell in Kedar:  
Let the inhabitants of the rocky country utter a joyful sound;

Let them shout aloud from the top of the mountains:

12 Let them ascribe glory to JEHOVAH;  
And among the distant nations make known his praise.

13 JEHOVAH shall march forth like a hero;  
Like a mighty warrior shall he rouse his vengeance:

He shall cry aloud; he shall shout again;

He shall exert his strength against his enemies.

14 I have long holden my peace; shall I keep silence for ever?

Shall

Shall I still contain myself? I will cry out  
like a woman in travail;  
Breathing short, and drawing in my breath  
with violence.

15 I will make barren the mountains and hills;  
And burn up all the grass, that is upon them:  
I will make the rivers dry deserts;  
And scorch up the pools of water.

16 I will lead the blind in a way, which they have  
not known;  
And through paths, which they have not  
known, will I make them go:  
I will turn darkness into light before them:  
And the rugged ways into a smooth plain.  
These things will I do for them, and will not  
forlake them.

17 They are turned backward, they are utterly  
confounded, who trust in the graven  
image;  
Who say unto the molten image, Ye are our  
gods!

18 Hear, O ye deaf;  
And, ye blind, look attentively, that ye may  
see!

19 Who is blind, but my servant;  
And deaf, as he to whom I have sent my mes-  
sengers?

Who is blind, as he who is perfectly instructed;



And deaf, as the servant of JEHOVAH?

20 Thou hast seen indeed, yet thou dost not regard;

Thine ears are open, yet thou wilt not hear.

21 Yet JEHOVAH was gracious unto him, for his truth's sake:

He hath exalted his own praise, and made it glorious.

22 But this is a people spoiled and plundered:

All their chosen youths are taken in the toils,

And are plunged in the dark dungeons:

They are become a spoil, and there was none to rescue them:

A plunder, and no one said, Restore.

23 Who is there among you, that will listen to this;

That will hearken, and attend to it, for the future?

24 Who hath given Jacob for a spoil;

And Israel to the plunderers?

Was it not JEHOVAH; He, against whom they have sinned;

In whose ways they would not walk;

And whose law they would not obey?

25 Therefore poured he out upon them the heat of his wrath, and the violence of war:

And it kindled a flame round about him, yet he did not regard it;

And it set him on fire, yet he did not consider it.

## O H A P. XLIII.

1 Yet now, thus saith JEHOVAH;  
Who created thee, O Jacob; and who formed  
thee, O Israel;

Fear thou not, for I have redeemed thee;

I have called thee by thy name; thou art  
mine.

2 When thou passest through waters, I am with  
thee;

And through rivers, they shall not overwhelm  
thee:

When thou walkest in the fire, thou shalt not  
be scorched;

And the flame shall not take hold of thee.

3 For I am JEHOVAH, thy God;

The Holy One of Israel, thy redeemer;

I have given Egypt for thy ransom;

Cush, and Saba, in thy stead.

4 Because thou hast been precious in my sight,

Thou hast been honoured, and I have loved  
thee:

Therefore will I give men instead of thee;

And peoples instead of thy soul.

5 Fear thou not, for I am with thee;

From the East I will bring thy children,

And from the West I will gather thee together:

6 I will say to the North, Give up;

And to the South, Withhold not;

Bring my sons from afar;  
 And my daughters from the ends of the earth:  
 7 Every one that is called by my name;  
 Whom for my glory I have created;  
 Whom I have formed, yea whom I have made.

8 Bring forth the people, blind, although they  
 have eyes;  
 And deaf, although they have ears:  
 9 Let all the nations be gathered together,  
 And let the peoples be collected:  
 Who among them will declare this;  
 And will tell us, what first shall come to pass?  
 Let them produce their witnesses, that they  
 may be justified:  
 Or let them hear in their turn, and say, This  
 is true.

10 Ye are my witnesses, saith JEHOVAH;  
 Even my servant, whom I have chosen:  
 That ye may know, and believe me;  
 And understand, that I am He.  
 Before me no god was formed;  
 And after me none shall exist.

11 I, even I, am JEHOVAH;  
 And beside me there is no saviour.

12 I declared my purpose, and I have saved:  
 I made it known: nor was it any strange god  
 among you:  
 And ye are my witnesses, saith JEHOVAH, that  
 I am God.

13 Even



13 Even before time was, I am He;  
And there is none, that can rescue out of my  
hand:  
I work; and who shall undo what I have  
done?

14 Thus saith JEHOVAH,  
Your redeemer, the Holy One of Israel:  
For your sake have I sent unto Babylon;  
And I will bring down all her strong bars;  
And the Chaldeans, exulting in their ships:  
15 I am JEHOVAH, your Holy One;  
The creator of Israel, your king.

16 Thus saith JEHOVAH;  
Who made a way in the sea;  
And a path in the mighty waters:  
17 Who brought forth the rider and the horse, the  
army and the warrior;  
Together they lay down, they rose no more;  
They were extinguished, they were quenched  
like tow:

18 Remember not the former things;  
And the things of antient times regard not;  
19 Behold, I make a new thing;  
Even now shall it spring forth: will ye not  
regard it?

Yea I will make in the wilderness a way;  
In the desert, streams of water.

20 The wild beast of the field shall glorify me;

The dragons, and the daughters of the ostrich :  
Because I have given waters in the wilderness ;  
And flowing streams in the desert ;  
To give drink to my people, my chosen.

21 This people, whom I have formed for myself ;  
Who shall recount my praise.

22 But thou hast not invoked Me, O Jacob ;  
Neither on My account hast thou laboured ; O  
Israel.

23 Thou hast not brought to Me the lamb of thy  
burnt-offering ;

Neither hast thou honoured Me with thy sa-  
crifices :

I have not burthened thee with exacting  
oblations ;

Nor wearied thee with demands of frankin-  
cense :

24 Thou hast not purchased for Me with silver the  
aromatic reed :

Neither hast thou satiated Me with the fat of  
thy sacrifices.

On the contrary, thou hast burthened me with  
thy sins ;

Thou hast wearied me with thine iniquities.

25 I, even I, am He ;  
I blot out thy transgressions for mine own sake ;  
And thy sins I will not remember,

26 Remind me of thy plea : let us be judged on  
equal terms.

Set forth thine own cause, that thou mayest  
clear thyself.

27 Thy chief leader hath sinned;  
And thy public teachers have revolted from  
me;

28 And thy princes have profaned my sanctuary:  
Therefore will I give up Jacob for a devoted  
thing;

And Israel to reproach.

### C H A P. XLIV.

1 BUT hear now, O Jacob, my servant;

And Israel, whom I have chosen:

2 Thus saith JEHOVAH, thy maker;

And he that formed thee from the womb, and  
will help thee:

Fear thou not, O my servant Jacob;

And, O Jeshurun, whom I have chosen:

3 For I will pour out waters on the thirsty;

And flowing streams on the dry ground:

I will pour out my spirit on thy seed;

And my blessing on thine offspring.

4 And they shall spring up as the grass among  
the waters;

As the willows beside the aqueducts.

5 One shall say; I belong to JEHOVAH;

And another shall be called by the name of  
Jacob:

And



And this shall inscribe his hand to JEHOVAH;  
And shall be surnamed by the name of Israel.

6 Thus saith JEHOVAH, the King of Israel;  
And his redeemer, JEHOVAH God of Hosts:  
I am the first, and I am the last:  
And beside me there is no God.

7 And who is like me, that he should call forth  
this event,  
And make it known beforehand, and dispose it  
for me,

From the time that I appointed the people of  
the destined age?

The things that are now coming, and are to  
come hereafter, let them declare unto us.

8 Fear ye not, neither be ye afraid:  
Have I not declared it unto you from the first?  
Yea, I have foreshewn it: and ye are my wit-  
nesses.

Is there a God beside me?

Yea, there is no other sure protector; I know  
not any.

9 They that form the graven image are all of  
them vanity;

And their most curious works shall not profit.

Yea, their works themselves bear witness to  
them,

That they see not, and that they understand  
not:

10 That every one may be ashamed, that he hath  
formed a god; And

- And cast a graven image, that profiteth not.  
11 Behold, all his associates shall be ashamed;  
Even the workmen themselves shall blush:  
They shall assemble all of them: they shall  
present themselves;  
They shall fear, and be ashamed together.  
12 The smith cutteth off a portion of iron:  
He worketh it in the coals, and with hammers  
he formeth it:  
And he exerteth upon it the force of his arm.  
Yea, he is hungry, and his strength faileth  
him;  
He drinketh no water, and he is faint.  
13 The carpenter stretcheth his line;  
He maketh out the form of it with red ochre:  
He worketh it with the sharp tool;  
He figureth it with the compass:  
He maketh it according to the fashion of a  
man;  
According to the beauty of the human form,  
that it may abide in the house.  
14 He heweth down cedars for his use;  
And he taketh the pine, and the oak:  
And layeth in good store of the trees of the  
forest.  
He planteth the ash, and the rain nourish-  
eth it:  
15 That it may be for the use of man, for fuel:  
And he taketh thereof, and warmeth himself;  
Yea

Yea he heateth the oven with it, and baketh bread :

He also formeth a god, and worshipeth it :

He maketh of it a graven image, and boweth down unto it.

16 Part of it he burneth in the fire;

And with part of it he dresseth flesh, and eateth;

He roasteth meat, and his hunger is satisfied;

He also warmeth himself, and sayeth:

Aha! I am warmed, I have enjoyed the fire:

17 And the remainder thereof he maketh a god, even his graven image;

He boweth down to it, and worshipeth it;

And he prayeth unto it, and sayeth;

Deliver me, for thou art my God!

18 They know not, neither do they understand:

Verily their eyes are closed up, that they cannot see;

And their heart, that they cannot rightly discern:

19 Neither doth he consider in his heart;

Neither hath he knowledge, nor understanding, to say:

Part of it I have burned in the fire:

I have also baked bread on the coals thereof;

I have roasted flesh, and I have eaten:

And shall I make the remnant an abomination?

Shall I bow myself down to the stock of a tree?

20 He



20 He feedeth on ashes; a deluded heart leadeth

him aside;

So that he cannot deliver his own soul, nor  
say,

Is there not a lie in my right hand?

21 Remember these things, O Jacob;

And, Israel; for thou art my servant:

I have formed thee; thou art a servant unto  
me;

O Israel, by me thou shalt not be forgotten.

22 I have made thy transgressions vanish away

like a cloud;

And thy sins like a vapour;

Return unto me; for I have redeemed thee.

23 Sing, O ye heavens, for JEHOVAH hath ef-  
fected it;

Utter a joyful sound, O ye depths of the earth:

Burst forth into a song, O ye mountains;

Thou, forest, and every tree therein!

For JEHOVAH hath redeemed Jacob;

And will be glorified in Israel.

24 Thus saith JEHOVAH, thy redeemer;

Even he, that formed thee from the womb:

I am JEHOVAH, who make all things;

Who stretch out the heavens alone;

Who spread the firm earth by Myself:

25 I am He, who frustrateth the prognostics of the  
impostors;

And

- And maketh the diviners mad;  
 Who reverseth the devices of the sages,  
 And infatuateth their knowlege :  
 26 Who establisheth the word of his servant;  
 And accomplisheth the counsel of his messen-  
 gers;  
 Who sayeth to Jerusalem, Thou shalt be in-  
 habited;  
 And to the cities of Judah, Ye shall be built;  
 And her desolated places I will restore :  
 27 Who sayeth to the deep, Be thou wasted;  
 And I will make dry thy rivers :  
 28 Who sayeth to Cyrus, Thou art my shepherd :  
 And he shall fulfil all my pleasure :  
 Who sayeth to Jerusalem, Thou shalt be built;  
 And to the Temple, Thy foundations shall be  
 laid.

## C H A P. XLV.

- 1 Thus saith JEHOVAH to his anointed;  
 To Cyrus, whom I hold fast by the right  
 hand:  
 That I may subdue nations before him;  
 And ungird the loins of kings:  
 That I may open before him the valves;  
 And the gates shall not be shut.  
 2 I will go before thee;  
 And make the mountains level:  
 The valves of brass will I break in sunder;  
 And

And the bars of iron will I hew down.

3 And I will give unto thee the treasures of darkness,

And the stores deep hidden in secret places:

That thou mayest know, that I am JEHOVAH;

He that calleth thee by thy name, the God of Israel.

4 For the sake of my servant Jacob;

And of Israel, my chosen;

I have even called thee by thy name;

I have surnamed thee, though thou knowest me not.

5 I am JEHOVAH, and none else;

Beside me there is no God:

I will gird thee, though thou hast not known me.

6 That they may know, from the rising of the sun,  
And from the west, that there is none beside Me:

I am JEHOVAH, and none else;

7 Forming light, and creating darkness;

Making peace, and creating evil:

I JEHOVAH am the author of all these things.

8 Drop down, O ye heavens, the dew from above;

And let the clouds shower down righteousness:

Let the earth open her bosom, and let salvation  
produce her fruit;

And



And let justice push forth her bud together :

I JEHOVAH have created it.

9 Wo unto him, that contendeth with the power that formed him :

The potsherd with the moulder of the clay !

Shall the clay say to the potter, What makest thou ?

And to the workman, Thou hast no hands !

10 Wo unto him, that sayeth to his father, What begettest thou ?

And to his mother, What dost thou bring forth ?

11 Thus saith JEHOVAH, the Holy One of Israel ;

And he that formeth the things, which are to come :

Do ye question me concerning my children ?

And do ye give me directions concerning the works of my hands ?

12 I have made the earth ;

And man upon it I have created :

My hands have stretched out the heavens ;

And to all the host of them I have given command :

13 I have raised him up in righteousness ;

And I will make level all his ways.

He shall build my city, and release my captives :

Not for price, nor for reward :

Saith JEHOVAH God of Hosts.

14 Thus

14 Thus saith JEHOVAH;  
The wealth of Egypt, and the merchandise of  
Cush,

And the Sabceans tall of stature,  
Shall come over to thee, and shall be thine :

They shall follow thee ; in chains shall they  
pass along :

They shall bow down to thee, and in suppliant  
guise address thee :

In thee alone is God ;

And there is no God besides whatever.

15 Verily, Thou art a God that hidest thy  
counsels,

O God of Israel, the saviour !

16 They are ashamed, they are even con-  
founded, his adversaries, all of them :

Together they retire in confusion, the fabri-  
cators of images.

17 But Israel shall be saved in JEHOVAH with  
eternal salvation ;

Ye shall not be ashamed, neither shall ye be  
confounded, to the ages of eternity.

18 For thus saith JEHOVAH ;  
Who created the heavens ; He is God :

Who formed the earth and made it ; He hath  
established it !

He created it not in vain ; for he formed it to  
be inhabited :

Q

I am

And let justice push forth her bud together :

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eternal salvation ;  
Ye shall not be ashamed, neither shall ye be  
confounded, to the ages of eternity.
- 18 For thus saith JEHOVAH ;  
Who created the heavens ; He is God :  
Who formed the earth and made it ; He hath  
established it !  
He created it not in vain ; for he formed it to  
be inhabited ;

I am JEHOVAH, and none besides:

19 I have not spoken in secret, in a dark place of the earth:

I have not said to the seed of Jacob, Seek ye me in vain:

I am JEHOVAH, who speak truth; who give direct answers.

20 Assemble yourselves together, and come; Gather yourselves together, ye that are escaped from among the nations.

They know nothing, that carry about the wood, which they have carved;

That address themselves in prayer to a god, which cannot save.

21 Publish it abroad, and bring them near; and let them consult together:

Who hath made this known long before, hath declared it from the first?

Is it not I JEHOVAH, than whom there is no other God?

A God, that uttereth truth, and granteth salvation; there is none beside me?

22 Look unto me, and be saved, O all ye remote people of the earth;

For I am God, and there is none else.

23 By myself have I sworn; truth is gone forth from my mouth;

The word, and it shall not be revoked:

Surely to me shall every knee bow, shall every tongue swear:

24 Saying,

24 Saying, Only to JEHOVAH belongeth salvation and power:

To him they shall come, they shall be ashamed, all that are incensed against him:

25 In JEHOVAH shall be justified, and make their boast, all the seed of Israel.

## CHAP. XLVI.

1 BEL boweth down, Nebo croucheth;

Their idols are laid on the beasts and the cattle:

Their burthens are heavy, a grievous weight to the weary beast.

2 They crouched, they bowed down together:

They could not deliver their own charge;

Even they themselves are gone into captivity.

3 Hearken unto me, O house of Jacob;

And all ye the remnant of the house of Israel:

Ye that have been borne by me from the birth;

That have been carried from the womb.

4 And even to your old age, I am the same;

And even to your grey hairs, I will carry you.

I have made, and I will bear;

I will carry, and will deliver you.

5 To whom will ye liken me, and equal me?

And to whom will ye compare me, that we may be like?

6 Ye that lavish gold out of the bag;

Q 2

And



- And that weigh silver in the balance.  
They hire a goldsmith, and he maketh it a  
god;  
They worship him; yea, they prostrate them-  
selves before him.  
7 They bear him on the shoulder; they carry  
him about;  
They set him down in his place, and he stand-  
eth:  
From his place he shall not remove;  
To him, that crieth unto him, he will not  
answer;  
Neither will he deliver him from his distress.
- 8 Remember this, and shew yourselves men:  
Reflect on it deeply, O ye apostates.  
9 Remember the former things, of old time:  
Verily I am God, and none else;  
I am God, nor is there any thing like me.  
10 From the beginning making known the end;  
And from early times, the things that are not  
yet done;  
Saying, My counsel shall stand;  
And whatever I have willed, I will effect.  
11 Calling from the East the eagle;  
And from a land far distant, the man, of my  
counsel:  
As I have spoken, so will I bring it to pass;  
I have formed the design, and I will execute it.  
12 Harken unto me, O ye stubborn of heart:

Ye, that are far distant from deliverance :  
13 I bring my promised deliverance near, it shall  
not be far distant ;  
And my salvation shall not be delayed,  
And I will give in Sion salvation ;  
To Israel I will give my glory.

## C H A P. XLVII.

- 1 DESCEND, and sit on the dust, O virgin  
daughter of Babylon ;  
Sit on the bare ground without a throne, O  
daughter of the Chaldeans :  
For thou shalt no longer be called the tender,  
and the delicate.
- 2 Take the mill, and grind the corn :  
Uncover thy locks, disclose thy flowing hair ;  
Make bare thy leg ; wade through the rivers.
- 3 Thy nakedness shall be uncovered ; even thy  
shame shall be seen ;  
I will take full vengeance ; neither will I suffer  
man to intercede with me.
- 4 Our avenger, JEHOVAH God of Hosts,  
The Holy One of Israel, is his name !
- 5 Sit thou in silence, go into darkness, O daugh-  
ter of the Chaldeans ;  
For thou shalt no longer be called the lady of  
the kingdoms.

- 6 I was angry with my people; I profaned my heritage;  
And I gave them up into thy hand:  
Thou didst not shew mercy unto them:  
Even upon the aged didst thou greatly aggravate the weight of thy yoke.
- 7 And thou saidst, I shall be a lady for ever:  
Because thou didst not attentively consider these things;  
Thou didst not think on what was in the end to befall thee.
- 8 But hear now this, O thou voluptuous, that fittest in security:  
Thou that sayest in thy heart, I am, and there is none else:  
I shall not fit a widow; I shall not know the loss of children.
- 9 Yet shall these two things come upon thee in a moment;  
In one day loss of children and widowhood:  
On a sudden shall they come upon thee:  
Notwithstanding the multitude of thy forceries, and the great strength of thine enchantments.
- 10 But thou didst trust in thy wickedness, and saidst, None seeth me:  
Thy wisdom and thy knowlege have perverted thy mind;  
So that thou hast said in thy heart, I am, and there is none besides.

11 Therefore



11 Therefore evil shall come upon thee, which  
thou shalt not know how to deprecate;  
And mischief shall fall upon thee, which  
thou shalt not be able to expiate;

12 And destruction shall come upon thee suddenly,  
of which thou shalt have no apprehension.

13 Persist now in thine enchantments;

And in the multitude of thy forceries, in which  
thou hast laboured from thy youth:

If peradventure thou mayest be profited, if  
thou mayest be strengthened by them.

13 Thou art wearied in the multiplicity of thy  
counsels:

Let them stand up now, and save thee;

The observers of the heavens, the gazers on  
the stars;

They that prognosticate at every new moon,

What are the events, that shall happen unto  
thee.

14 Behold they shall be like stubble; the fire shall  
burn them up:

They shall not deliver their own souls from  
the power of the flame:

Not a coal to warm one, not a fire to sit by,  
shall be left of them.

15 Such shall these be unto thee, with whom thou  
hast laboured;

Thy negotiators, with whom thou hast dealt  
from thy youth;

Every one shall turn aside to his own business;  
none shall deliver thee.

### C H A P. XLVIII.

- 1 - HEAR this, O house of Jacob;  
Ye that are called by the name of Israel;  
Ye that flow from the fountain of Judah;  
Ye that swear by the name of JEHOVAH,  
And publicly acknowledge the God of Israel;  
But not in sincerity, nor in truth:
- 2 Who take their name from the Holy City,  
And make the God of Israel their support;  
JEHOVAH God of Hosts is his name:
- 3 The former things I shewed unto you from the  
first;  
And from my mouth they proceeded, and I  
declared them:  
On a sudden I effected them, and they came to  
pass.
- 4 Because I knew, that thou wast obstinate,  
And that thy neck was a sinew of iron,  
And that thy front was brass:
- 5 Therefore I shewed them unto thee from the  
first;  
Before they should come to pass, I made thee  
hear them:  
Lest thou shouldst say, Mine idol hath caused  
them;  
And my graven and my molten image hath di-  
rected them.

6 Thou

6 Thou didst hear it beforehand; behold, the whole is accomplished:

And will ye not openly acknowlege this?

From this time I make thee hear new things,  
Kept secret hitherto, and of which thou hast no knowlege:

7 They are produced now, and not of old;  
And before this day thou hast not heard them:  
Lest thou shouldst say, Lo! I knew them.

8 Yea, thou hast not heard, thou hast not known,  
Yea, from the first thine ear was not opened to receive them;

For I knew, that thou wouldst certainly deal falsely,

And that Apostate was thy name from thy birth.

9 For the sake of my name I will defer mine anger;

And for the sake of my praise I will restrain it from thee,

That I may not utterly cut thee off.

10 Behold, I have purified thee in the fire, but not as silver;

I have tried thee in the furnace of affliction.

11 For mine own sake will I do it; for how would my name be blasphemed?

And my glory I will not give to another.

12 Hearken unto me, O Jacob my servant;  
And Israel, whom I have called.

I am



- I am He; I am the first, and I am the last:
13. Yea my hand hath founded the earth;  
 And my right hand hath spanned the heavens:  
 I summon them, they present themselves to-  
 gether.
14. Gather yourselves together all of you, and  
 hear:  
 Who among you hath predicted these things?  
 He, whom JEHOVAH hath loved, will execute  
 His will on Babylon, and his power on the  
 Chaldeans.
15. I, even I, have spoken; yea I have called him:  
 I have brought him, and his way shall prosper.
16. Draw near unto me, and hear ye this:  
 From the beginning I have not spoken in  
 secret:  
 Before the time when it began to exist, I had  
 decreed it.  
 And now the Lord JEHOVAH hath sent me,  
 and his Spirit.
17. Thus saith JEHOVAH;  
 Thy redeemer, the Holy One of Israel:  
 I am JEHOVAH, thy God:  
 Who teacheth thee what will tend to thy  
 profit:  
 Who directeth thee in the way wherein thou  
 shouldst go;
18. O that thou hadst attended to my commands!

Then

Then had thy prosperity been like the River ;  
And thy blessedness, as the floods of the sea :  
19 And thy seed had been as the sand ;  
And the issue of thy bowels, like that of the  
bowels thereof :  
Thy name should not be cut off, nor destroyed  
from before me.

20 Come ye forth from Babylon ; flee ye from  
the land of the Chaldeans with the voice  
of joy ;

Publish ye this, and make it heard ; utter it  
forth even to the end of the earth ;

Say ye, JEHOVAH hath redeemed his servant  
Jacob ;

21 They thirsted not in the deserts through which  
he made them go ;

Waters from the rock he caused to flow for  
them ;

Yea he clave the rock, and forth gushed the  
waters.

22 There is no peace, saith JEHOVAH, to the  
wicked.

## C H A P. XLIX.

1 HEARKEN unto me, O ye distant lands ;

And ye peoples, attend from afar.

JEHOVAH from the womb hath called me ;

From the bowels of my mother hath he men-  
tioned my name.

a And

2 And he hath made my mouth a sharp sword :  
In the shadow of his hand he hath concealed  
me :

Yea he hath made me a polished shaft ;

He hath laid me up in store in his quiver :

3 And he hath said unto me, Thou art my ser-  
vant ;

Israel, in whom I will be glorified.

4 And I said : I have laboured in vain ;

For nought, and for vanity, I have spent my  
strength :

Nevertheless my cause is with JEHOVAH :

And the reward of my work with my God.

5 And now thus saith JEHOVAH ;

(Who formed me from the womb to be his ser-  
vant,

To bring back again Jacob unto him.

And that Israel unto him may be gathered :

Therefore am I glorious in the eyes of JEHO-  
VAH,

And my God is my strength :) )

6 It is a small thing for thee, that thou shouldst be  
my servant,

To raise up the cions of Jacob,

And to restore the branches of Israel :

I will even give thee for a light to the nations,

To be my salvation to the end of the earth,

7 Thus saith JEHOVAH,

The redeemer of Israel, his Holy One :

To



To him, whose person is despised, whom the nation holds in abhorrence ;

To the subject of rulers :

Kings shall see him, and rise up ;

Princes, and they shall worship him :

For the sake of JEHOVAH, who is faithful ;

Of the Holy One of Israel, for he hath chosen thee.

8 Thus saith JEHOVAH :

In the season of acceptance have I heard thee,

And in the day of salvation have I helped thee ;

And I will preserve thee, and give thee for a covenant of the people ;

To restore the land, to give possession of the desolate heritages.

9 Saying to the bounden, Go forth :

And to those that are in darkness, Appear :

They shall feed beside the ways,

And on all the eminences shall be their pasture.

10 They shall not hunger, neither shall they thirst ;

Neither shall the glowing heat, or the sun smite them :

For he that hath compassion on them, shall lead them ;

And shall guide them to the bursting springs of water.

11 And I will make all my mountains an even way ;

And my caulsseys shall be raised on high.

12 Lo !

- 12 Lo! these shall come from afar;  
And lo! these from the North and the West;  
And these from the land of Sinim.
- 13 Sing aloud, O ye heavens; and rejoice, O  
earth;  
Ye mountains burst forth into song:  
For JEHOVAH hath comforted his people,  
And will have compassion on his afflicted.
- 14 But Sion sayeth: JEHOVAH hath forsaken  
me;  
And my Lord hath forgotten me.
- 15 Can a woman forget her sucking infant;  
That she should have no tenderneſs for the ſon  
of her womb?  
Even theſe may forget;  
But I will not forget thee.
- 16 Behold, on the palms of my hands have I de-  
lineated thee:  
Thy walls are for ever in my ſight.
- 17 They, that deſtroyed thee, ſhall ſoon become  
thy builders;  
And they, that laid thee waſte, ſhall become  
thine offspring.
- 18 Lift up thine eyes around, and ſee;  
All theſe are gathered together, they come to  
thee.  
As I live, ſaith JEHOVAH,  
Surely thou ſhalt clothe thyſelf with them all,  
as with a rich dreſs; And

And bind them about thee, as a bride her jewels.

- 19 For thy waste, and thy desolate places,  
And thy land laid in ruins:

Even now it shall be straitened with inhabitants;

And they, that devoured thee, shall be removed far away.

- 20 The sons, of whom thou wast bereaved, shall yet say in thine ears:

This place is too strait for me; make room for me, that I may dwell.

- 21 And thou shalt say in thine heart: Who hath begotten me these?

I was bereaved of my children, and solitary;

An exile, and an outcast; who then hath nursed these up?

Lo! I was abandoned, and alone; these then, where were they?

- 22 Thus saith the Lord JEHOVAH:

Behold, I will lift up my hand to the nations;

And to the peoples will I exalt my signal;

And they shall bring thy sons in their bosom,

And thy daughters shall be borne on their shoulder:

- 23 And kings shall be thy foster-fathers,

And their queens thy nursing mothers:

With their faces to the earth they shall bow down unto thee,

And shall lick the dust of thy feet.

And



And thou shalt know, that I am JEHOVAH;  
And that they, who trust in him, shall not be  
ashamed:

24 Shall the spoil be taken away from the  
mighty?

Or shall the prey seized by the terrible be res-  
cued?

25 Yea, thus saith JEHOVAH;

Even the prey of the mighty shall be retaken;

And the spoil seized by the terrible shall be  
rescued:

For with those, that contend with thee, I will  
contend;

And thy children I will deliver.

26 And I will gorge thine oppressors with their  
own flesh;

And with their own blood, as with new wine,  
will I drench them:

And all flesh shall know,

That I JEHOVAH am thy saviour;

And that thy redeemer is the Mighty One of  
Jacob.

## C H A P. L.

1 THUS saith JEHOVAH:

Where is this bill of your mother's divorce-  
ment,

By which I dismissed her?

Or

Or who is he among my creditors,  
To whom I have sold you?  
Behold, for your iniquities are ye sold;  
And for your transgressions is your mother dismissed.

- 2 Wherefore came I, and there was no man?  
Called I, and none answered?  
Is then my hand so greatly shortened, that I  
cannot redeem?

And have I no power to deliver?  
Behold, at my rebuke I make dry the sea;  
I make the rivers a desert:  
Their fish is dried up, because there is no water:  
And dieth away for thirst.

- 3 I cloath the heavens with blackness;  
And sackcloth I make their covering.

- 4 THE Lord JEHOVAH hath given me the  
tongue of the learned;  
That I might know how to speak a seasonable  
word to the weary.  
He wakeneth, morning by morning,  
He wakeneth mine ear, to hearken with the  
attention of a learner.

- 5 The Lord JEHOVAH hath opened mine ear;  
And I was not rebellious;  
Neither did I withdraw myself backward.

- 6 I gave my back to the smiters,  
And my cheeks to them, that plucked off the  
hair:

R

My

- My face I hid not from shame and spitting.  
7 For the Lord JEHOVAH is my helper;  
Therefore I am not ashamed.  
Therefore have I set my face as a flint;  
And I know, that I shall not be confounded.  
8 He that justifieth me is near at hand:  
Who is he that will contend with me? let us  
stand forth together:  
Who is mine adversary? let him come on to  
the contest.  
9 Behold, the Lord JEHOVAH is my advocate:  
Who is he that shall condemn me?  
Lo! all of them shall wax old as a garment;  
The moth shall consume them.  
10 Who is there among you, that feareth JE-  
HOVAH?  
Let him hearken unto the voice of his servant:  
That walketh in darkness, and hath no light?  
Let him trust in the name of JEHOVAH;  
And rest himself on the support of his God,  
11 Behold, all ye who kindle a fire;  
Who heap the fuel round about:  
Walk ye in the light of your fire,  
And of the fuel, which ye have kindled.  
This ye shall have at my hand:  
Ye shall lie down in sorrow.



## C H A P. LI.

- 1 HEARKEN unto me, ye that pursue righteousness,  
Ye that seek JEHOVAH:  
Look unto the rock, from whence ye were hewn;  
And to the hollow of the cave whence ye were digged.
- 2 Look unto Abraham your father;  
And unto Sarah, who bore you:  
For I called him, being a single person,  
And I blessed him, and I multiplied him.
- 3 Thus therefore shall JEHOVAH console Sion;  
He shall console all her desolations:  
And he shall make her wilderness like Eden:  
And her desert like the garden of JEHOVAH:  
Joy and gladness shall be found in her;  
Thanksgiving and the voice of melody.
- 4 Attend unto me, O ye peoples:  
And give ear unto me, O ye nations:  
For the law from me shall proceed:  
And my judgement will I cause to break forth  
for a light to the peoples.
- 5 My righteousness is at hand; my salvation  
goeth forth:  
And mine arm shall dispense judgement to the  
peoples:  
Me the distant lands shall expect;

And to mine arm shall they look with confidence.

- 6 Lift up unto the heavens your eyes ;  
And look down unto the earth beneath :  
Verily the heavens shall dissolve, like smoke ;  
And the earth shall wax old, like a garment ;  
And its inhabitants shall perish, like the vilest insect :  
But my salvation shall endure for ever ;  
And my righteousness shall not decay.

- 7 Harken unto me, ye that know righteousness ;

The people, in whose heart is my law :  
Fear not the reproach of wretched man ;  
Neither be ye borne down by their revilings :

- 8 For the moth shall consume them like a garment :

And the worm shall eat them, like wool :  
But my righteousness shall endure for ever ;  
And my salvation to the age of ages.

- 9 Awake, awake, clothe thyself with strength,  
O Arm of JEHOVAH !

Awake, as in the days of old, the antient generations.

Art thou not the same, that smote Rahab, that wounded the dragon ?

- 10 Art thou not the same, that dried up the sea,  
the waters of the great deep ?

That

That made the depths of the sea a path for the redeemed to pass through ;

- 11 Thus shall the ransomed of JEHOVAH return,  
And come to Sion with loud acclamation:  
And everlasting gladness shall crown their heads ;

Joy and gladness shall they obtain,  
And sorrow and sighing shall flee away.

- 12 I, even I, am he that comforteth you:  
Who art thou, that thou shouldst fear wretched man, that dieth ;

And the son of man, that shall become as the grass ?

- 13 And shouldst forget JEHOVAH thy maker,  
Who stretched out the heavens, and founded the earth ;

And shouldst every day be in continued fear,  
Because of the fury of the oppressor,  
As if He were just ready to destroy :

And where now is the fury of the oppressor ?

- 14 He marcheth on with speed, who cometh to set free the captive ;

That he may not die in the dungeon,  
And that his bread may not fail.

- 15 For I am JEHOVAH thy God ;  
He, who stilleth at once the sea, though the waves thereof roar ;

JEHOVAH God of Hosts is his name.

- 16 I have put my words in thy mouth ;



And with the shadow of my hand have I covered thee:

To stretch out the heavens, and to lay the foundations of the earth;

And to say unto Sion, Thou art my people.

17 Rouse thyself, rouse thyself up; arise, O Jerusalem!

Who hast drunken from the hand of JEHOVAH the cup of his fury:

The dregs of the cup of trembling thou hast drunken, thou hast wrung them out.

18 There is not one to lead her, of all the sons which she hath brought forth;

Neither is there one to support her by the hand, of all the sons which she hath educated.

19 These two things have befallen thee; who shall bemoan thee?

Desolation, and destruction; the famine, and the sword; who shall comfort thee?

20 Thy sons lie astounded; they are cast down; At the head of all the streets, like the oryx taken in the toils;

Drenched to the full with the fury of JEHOVAH, with the rebuke of thy God.

21 Wherefore, hear now this, O thou afflicted daughter;

And thou drunken, but not with wine.

2 Thus saith thy Lord JEHOVAH;

And thy God, who avengeth his people:

Behold,

- Behold, I take from thy hand the cup of trembling ;  
The dregs of the cup of my fury ;  
Thou shalt drink of it again no more.  
23 But I will put it into the hand of them who oppress thee :  
Who say to thee, Bow down thy body, that we may go over :  
And thou layedst down thy back, as the ground ;  
And as the street, to them that pass along.

## C H A P. LII.

- 1 AWAKE, awake ; be clothed with thy strength, O Sion :  
Clothe thyself with thy glorious garments, O Jerusalem, thou holy city !  
For no more shall enter into thee the uncircumcised and the polluted.  
2 Shake thyself from the dust, ascend thy lofty seat, O Jerusalem :  
Loose thyself from the bands of thy neck, O captive daughter of Sion !  
3 For thus saith JEHOVAH :  
For nought were ye sold ;  
And not with money shall ye be ransomed.  
4 For thus saith the Lord JEHOVAH :  
My people went down to Egypt,  
At the first, to sojourn there :  
And the Assyrian, at the last, hath oppressed them.
- R 4
- 5 And

5 And now, what have I more to do, saith JE-

HOVAH:

Seeing that my people is taken away for  
nought;

And they, that are lords over them, make  
their boast of it, saith JEHOVAH;

And continually every day is my name ex-  
posed to contempt.

6 Therefore shall my people know my name in  
that day;

For I am He, JEHOVAH that promised; and  
lo! here I am!

7 How beautiful appear on the mountains  
The feet of the joyful messenger; of him, that  
announceth peace!

Of the joyful messenger of good tidings; of  
him, that announceth salvation!

Of him, that sayeth unto Sion, Thy God  
reigneth!

8 All thy watchmen lift up their voice; they  
shout together:

For face to face shall they see, when JEHOVAH  
returneth to Sion.

9 Burst forth into joy, shout together, ye ruins  
of Jerusalem!

For JEHOVAH hath comforted his people; he  
hath redeemed Israel.

10 JEHOVAH hath made bare his holy arm, in  
the sight of all the nations;

And



And all the ends of the earth have seen the  
salvation of our God.

12 Depart, depart ye, go ye out from thence;  
touch no polluted thing:

Go ye out from the midst of her; be ye clean,  
ye that bear the vessels of JEHOVAH!

12 Verily not in haste shall ye go forth;  
And not by flight shall ye march along:  
For JEHOVAH shall march in your front;  
And the God of Israel shall bring up your  
rear.

13 BEHOLD, my servant shall prosper;  
He shall be raised aloft, and magnified, and  
very highly exalted.

14 As many were astonished at him;  
(To such a degree was his countenance dis-  
figured, more than that of man;  
And his form, more than the sons of men;)

15 So shall he sprinkle many nations:  
Before him shall kings shut their mouths;  
For what was not before declared to them, they  
shall see,  
And what they had not heard, they shall atten-  
tively consider.

5 And now, what have I more to do, saith JEHOVAH:

Seeing that my people is taken away for nought;

And they, that are lords over them, make their boast of it, saith JEHOVAH;

And continually every day is my name exposed to contempt.

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And not by flight shall ye march along:  
For JEHOVAH shall march in your front;  
And the God of Israel shall bring up your  
rear.

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He shall be raised aloft, and magnified, and  
very highly exalted.

14 As many were astonished at him;  
(To such a degree was his countenance dis-  
figured, more than that of man;  
And his form, more than the sons of men;)

15 So shall he sprinkle many nations:  
Before him shall kings shut their mouths;  
For what was not before declared to them, they  
shall see,  
And what they had not heard, they shall atten-  
tively consider.



## C H A P. LIII.

- 1 Who hath believed our report ;  
And to whom hath the arm of JEHOVAH been  
manifested ?
- 2 For he groweth up in their sight like a tender  
sucker ;  
And like a root from a thirsty soil :  
He hath no form, nor any beauty, that we  
should regard him ;  
Nor is his countenance such, that we should  
desire him.
- 3 Despised, nor accounted in the number of men ;  
A man of sorrows, and acquainted with grief ;  
As one that hideth his face from us :  
He was despised, and we esteemed him not.
- 4 Surely our infirmities he hath borne :  
And our sorrows, he hath carried them ;  
Yet we thought him judicially stricken ;  
Smitten of God, and afflicted.
- 5 But he was wounded for our transgressions ;  
Was smitten for our iniquities :  
The chastisement, by which our peace is ef-  
fected, was laid upon him ;  
And by his bruises we are healed.
- 6 We all of us like sheep have strayed ;  
We have turned aside, every one to his own  
way :  
And JEHOVAH hath made to light upon him  
the iniquity of us all.

7 It was exacted; and he was made answerable;  
and he opened not his mouth:

As a lamb that is led to the slaughter,  
And as a sheep before her shearers,  
Is dumb; so he opened not his mouth.

8 By an oppressive judgement he was taken off;  
And his manner of life who would declare?  
For he was cut off from the land of the living;  
For the transgression of my people he was  
smitten to death.

9 And his grave was appointed with the wicked;  
But with the rich man was his tomb.  
Although he had done no wrong,  
Neither was there any guile in his mouth;

10 Yet it pleased JEHOVAH to crush him with  
affliction.

If his soul shall make a propitiatory sacrifice,  
He shall see a seed, which shall prolong their  
days,

And the gracious purpose of JEHOVAH shall  
prosper in his hands.

11 Of the travail of his soul he shall see [the  
fruit,] and be satisfied:

By the knowledge of him shall my servant  
justify many;

For the punishment of their iniquities he shall  
bear.

12 Therefore will I distribute to him the many  
for his portion:

And the mighty people shall he share for his  
spoil: Because

Because he poured out his soul unto death :  
 And was numbered with the transgressors :  
 And he bare the sin of many ;  
 And made intercession for the transgressors.

## C H A P. LIV.

1 SHOUT for joy, O thou barren, that didst  
 not bear ;

Break forth into joyful shouting, and exult,  
 thou that didst not travail :

For more are the children of the desolate,  
 Than of the married woman, saith JEHOVAH.

2 Enlarge the place of thy tent ;  
 And let the canopy of thy habitation be ex-  
 tended ;

Spare not ; lengthen thy cords,  
 And firmly fix thy stakes :

3 For on the right hand, and on the left, thou  
 shalt burst forth with increase ;  
 And thy feed shall inherit the nations ;  
 And they shall inhabit the desolate cities.

4 Fear not, for thou shalt not be confounded ;  
 And blush not, for thou shalt not be brought to  
 reproach :

For thou shalt forget the shame of thy youth ;  
 And the reproach of thy widowhood thou shalt  
 remember no more.

5 For thy husband is thy maker :  
 JEHOVAH God of Hosts is his name :

And



- And thy redeemer is the Holy One of Israel ;  
The God of the whole earth shall he be called.
- 6 For as a woman forsaken, and deeply afflicted,  
hath JEHOVAH recalled thee ;  
And as a wife, wedded in youth, but afterwards rejected, saith thy God.
- 7 In a little anger have I forsaken thee ;  
But with great mercies will I receive thee again :
- 8 In a short wrath I hid my face for a moment from thee ;  
But with everlasting kindness will I have mercy on thee ;  
Saith thy redeemer JEHOVAH.
- 9 The same will I do now, as in the days of Noah, when I sware,  
That the waters of Noah should no more pass over the earth :  
So have I sworn, that I will not be wroth with thee, nor rebuke thee,
- 10 For the mountains shall be removed ;  
And the hills shall be overthrown :  
But my kindness from thee shall not be removed ;  
And the covenant of my peace shall not be overthrown ;  
Saith JEHOVAH, who beareth towards thee the most tender affection.
- 11 O thou afflicted, beaten with the storm, destitute of consolation !

Behold

Behold I lay thy stones in cement of vermillion,

And thy foundations with sapphires:

12 And I will make of rubies thy battlements;

And thy gates of carbuncles;

And the whole circuit of thy walls shall be of precious stones.

13 And all thy children shall be taught by JEHOVAH;

And great shall be the prosperity of thy children.

14 In righteousness shalt thou be established:

Be thou far from oppression; yea thou shalt not fear it;

And from terror; for it shall not approach thee.

15 Behold, they shall be leagued together, but not by my command,

Whosoever is leagued against thee, shall come over to thy side.

16 Behold, I have created the smith,

Who bloweth up the coals into a fire,

And produceth instruments according to his work;

And I have created the destroyer to lay waste.

17 Whatever weapon is formed against thee, it shall not prosper;

And against every tongue that contendeth with thee, thou shalt obtain thy cause.

This is the heritage of JEHOVAH's servants,

And

And their justification from me, saith JEHO-  
VAH.

## C H A P. LV.

3 HO! every one that thirsteth, come ye to the  
waters!

And that hath no silver, come ye, buy, and eat!

Yea, come, buy ye, without silver;

And without price, wine and milk.

2 Wherefore do ye weigh out your silver for that  
which is no bread?

And your riches, for that which will not satisfy?

Attend, and hearken unto me; and eat that  
which is truly good;

And your soul shall feast itself with the richest  
delicacies.

3 Incline your ear, and come unto me;

Attend, and your soul shall live:

And I will make with you an everlasting cove-  
nant:

I will give you the gracious promises made to  
David, which never shall fail.

4 Behold, for a witness to the peoples I have  
given him;

A leader, and a lawgiver to the nations.

5 Behold, the nation, whom thou knewest not,  
thou shalt call;

And the nation, who knew not thee, shall run  
unto thee,

For



- For the sake of JEHOVAH thy God ;  
And for the Holy One of Israel, for he hath glorified thee.
- 6 Seek ye JEHOVAH, while he may be found ;  
Call ye upon him, while he is near at hand :
- 7 Let the wicked forsake his way,  
And the unrighteous man his thoughts :  
And let him return unto JEHOVAH, for he will receive him with compassion :  
And unto our God ; for he aboundeth in forgiveness.
- 8 For my thoughts are not your thoughts ;  
Neither are your ways my ways, saith JEHOVAH,
- 9 For as the heavens are higher than the earth ;  
So are my ways higher than your ways,  
And my thoughts than your thoughts.
- 10 Verily, like as the rain descendeth,  
And the snow from the heavens ;  
And thither it doth not return :  
But moisteneth the earth,  
And maketh it generate, and put forth its increase ;  
That it may give seed to the sower, and bread to the eater :
- 11 So shall be the word, which goeth forth from my mouth :  
It shall not return unto me fruitless ;  
But it shall effect, what I have willed ;

And

And make the purpose succeed, for which I  
have sent it.

- 12 Surely with joy shall ye go forth,  
And with peace shall ye be led onward :  
The mountains and the hills shall burst forth  
before you into song ;  
And all the trees of the field shall clap their  
hands.  
13 Instead of the thorny bushes shall grow up the  
fir-tree ;  
And instead of the bramble shall grow up the  
myrtle :  
And it shall be unto JEHOVAH for a memorial ;  
For a perpetual sign, which shall not be abo-  
lished.

### C H A P. LVI.

- 1 THUS saith JEHOVAH :  
Keep ye judgement, and practice righteousness :  
For my salvation is near, just ready to come ;  
And my righteousness, to be revealed.  
2 Blessed is the mortal, that doeth this ;  
And the son of man that holdeth it fast ;  
That keepeth the sabbath, and profaneth it not :  
And restraineth his hand, from doing evil.  
3 And let not the son of the stranger speak,  
That cleaveth unto JEHOVAH, saying :  
JEHOVAH hath utterly separated me from his  
people.

S

Neither

Neither let the eunuch say:

Behold, I am a dry tree.

4 For thus saith JEHOVAH to the eunuchs:

Whoever of them shall have kept my sabbaths,  
And shall have chosen that in which I delight,  
And shall have steadfastly maintained my co-  
venant;

5 To them I will give in my house,  
And within my walls, a memorial and a name,  
Better than that of sons and daughters:

An everlasting name will I give them,  
Which shall never be cut off;

6 And the sons of the stranger, who cleave unto  
JEHOVAH;

To minister unto him, and to love the name of  
JEHOVAH,  
And to become his servants:

Every one that keepeth the sabbath, and pro-  
faneth it not;

And that steadfastly maintaineth my covenant:

7 Them will I bring unto my holy mountain;  
And I will make them rejoice in my house of  
prayer:

Their burnt-offerings and their sacrifices shall  
be accepted on mine altar;

For my house shall be called, The house of  
prayer for all the peoples.

8 Thus saith the Lord JEHOVAH, to  
Who gathereth together the outcasts of Israel:

Yet will I gather others unto him, beside those  
that are already gathered.

9 O ALL



9 O ALL ye beasts of the field, come away :

Come to devour, O all ye beasts of the forest !

10 His watchmen are blind, all of them ; they

are ignorant ;

They are all of them dumb dogs ; they cannot

bark ;

Dreamers, sluggards, loving to slumber,

11 Yea these dogs are of untamed appetite ;

They know not to be satisfied.

And the shepherds themselves cannot under-  
stand :

They all of them turn aside to their own way ;

Each to his own lucre, from the highest to the  
lowest.

12 Come on, let us provide wine ;

And let us swill strong drink ;

And as to day, so shall be the cheer of to-  
morrow :

Great, even far more abundant.

## C H A P. LVII.

1 THE righteous man perisheth, and no one  
considereth ;

And pious men are taken away, and no one  
understandeth ;

That the righteous man is taken away, because  
of the evil.

2 He shall go in peace : he shall rest in his bed ;

Even

Even the perfect man ; he that walketh in the  
strait path.

3 But ye, draw ye near hither, O ye sons of the  
forcerers ;

Ye feed of the adulterer, and of the harlot !

4 Of whom do you make your sport ?

At whom do ye widen the mouth, and loll the  
tongue ?

Are ye not apostate children, a false seed ?

5 Burning with the lust of idols under every  
green tree ;

Slaying the children in the vallies, under the  
clefts of the rocks ?

6 Among the smooth stones of the valley is thy  
portion ;

These, these are thy lot :

Even to these hast thou poured out thy libation,  
Hast thou presented thine offering.

Can I see these things with acquiescence ?

7 Upon a high and lofty mountain hast thou set  
thy bed :

Even thither hast thou gone up to offer sacrifice.

8 Behind the door and the door posts hast thou  
set thy memorial :

Thou hast departed from me, and art gone up ;  
thou hast enlarged thy bed ;

And thou hast made a covenant with them :

Thou hast loved their bed ; thou hast provided  
a place for it.

9 And thou hast visited the king with a present  
of oil ;

And

- And hast multiplied thy precious ointments;  
And thou hast sent thine ambassadours afar;  
And hast debased thyself even to Hades,  
10 In the length of thy journeys thou hast  
wearied thyself:  
Thou hast said, There is no hope:  
Thou hast found the support of thy life by thy  
labour;  
Therefore thou hast not utterly fainted.  
11 And of whom hast thou been so anxiously  
afraid, that thou shouldest thus deal falsely?  
And hast not remembered me, nor revolved it  
in thy mind?  
Is it not because I was silent, and winked; and  
thou fearest me not?  
12 But I will declare my righteousness;  
And thy deeds shall not avail thee.  
13 When thou criest, let thine associates deliver  
thee:  
But the wind shall bear them away; a breath  
shall take them off.  
But he that trusteth in me shall inherit the  
land,  
And shall possess my holy mountain.  
14 Then will I say: Cast up, cast up the causeway;  
make clear the way;  
Remove every obstruction from the road of  
my people.



15 For thus saith JEHOVAH, the high and the lofty;  
Inhabiting eternity; and whose name is the  
Holy One:

The high and the holy place will I inhabit;  
And with the contrite, and humble of spirit;  
To revive the spirit of the humble;  
And to give life to the heart of the contrite.

16 For I will not alway contend;  
Neither for ever will I be wroth:  
For the spirit from before me would be over-  
whelmed;

And the living souls, which I have made;

17 Because of his iniquity for a short time I was  
wroth:

And I smote him; hiding my face in mine  
anger.

And he departed, turning back in the way of  
his own heart.

18 I have seen his ways; and I will heal him,  
and will be his guide;

And I will restore comforts, to him, and to his  
mourners.

19 I create the fruit of the lips;

Peace, peace, to him that is near,

And to him that is afar off, saith JEHOVAH;  
and I will heal him.

20 But the wicked are like the troubled sea;

For it never can be at rest;

But its waters work up filth and mire.

21 There is no peace, saith my God, to the wicked.

C H A P,

## C H A P. LVIII.

- 1 CRY aloud ; spare not :  
 Like a trumpet lift up thy voice :  
 And declare unto my people their transgression ;  
 And to the House of Jacob their sin ;  
 2 Yet me day after day they seek ;  
 And to know my ways they take delight :  
 As a nation that doeth righteousness,  
 And hath not forsaken the ordinance of their  
 God.

They continually enquire of me concerning  
 the ordinances of righteousness ;  
 They take delight to draw nigh unto God,  
 3 Wherefore have we fasted, and thou seest not ?  
 Have we afflicted our souls, and thou dost not  
 regard ?

Behold, in the day of your fasting, ye enjoy your  
 pleasure ;

And all your demands of labour ye rigorously  
 exact.

- 4 Behold, ye fast for strife and contention ;  
 And to smite with the fist the poor.  
 Wherefore fast ye unto me in this manner ;  
 To make your voice to be heard on high ?

- 5 Is such then the fast, which I choose ;  
 That a man should afflict his soul for a day ?  
 Is it, that he should bow down his head like a  
 bulrush ;

And

- And spread sackcloth and ashes for his couch?  
Shall this be called a fast,  
And a day acceptable to JEHOVAH?  
6 Is not this the fast which I choose?  
To dissolve the bands of wickedness;  
To loosen the oppressive burthens;  
To deliver those that are crushed by violence;  
And that ye should break asunder every yoke?  
7 Is it not to distribute thy bread to the hungry;  
And to bring the wandering poor into thy  
house?  
When thou seest the naked, that thou clothe  
him;  
And that thou hide not thyself from thine own  
flesh?  
8 Then shall thy light break forth like the morn-  
ing;  
And thy wounds shall speedily be healed over;  
And thy righteousness shall go before thee;  
And the glory of JEHOVAH shall bring up thy  
rear.  
9 Then shalt thou call, and JEHOVAH shall an-  
swer;  
Thou shalt cry, and he shall say, Lo I am here!  
If thou remove from the midst of thee the yoke;  
The pointing of the finger, and the injurious  
speech.  
10 If thou bring forth thy bread to the hungry,  
And satisfy the afflicted soul;  
Then shall thy light rise in obscurity,

And



And thy darkness shall be as the noon-day.

- 11 And JEHOVAH shall lead thee continually,  
And satisfy thy soul in the severest drought ;  
And he shall renew thy strength ;  
And thou shalt be like a well-watered garden,  
and like a flowing spring.

Whose waters shall never fail.

- 12 And they that spring from thee shall build the  
antient ruins ;

The foundations of old times shall they raise  
up :

And thou shalt be called the repairer of the  
broken mound ;

The restorer of paths to be frequented by the  
inhabitants.

- 13 If thou restrain thy foot from the sabbath ;  
From doing thy pleasure on my holy Day :  
And shalt call the sabbath, a delight ;  
And the holy Feast of JEHOVAH, honourable :  
And shalt honour it, by refraining from thy  
purpose :

From pursuing thy pleasure, and from speak-  
ing vain words :

- 14 Then shalt thou delight thyself in JEHOVAH ;  
And I will make thee ride on the high places  
of the earth :

And I will feed thee on the inheritance of  
Jacob thy father :

For the mouth of JEHOVAH hath spoken it.

## C H A P. LIX.

- 1 **BEHOLD**, the hand of **JEHOVAH** is not contracted, so that he cannot save ;  
Neither is his ear grown dull, so that he cannot hear.
- 2 But your iniquities have made a separation,  
Between you and your God ;  
And your sins have hidden  
His face from you, that he doth not hear.
- 3 For your hands are polluted with blood,  
And your fingers with iniquity ;  
Your lips speak falsehood,  
And your tongue muttereth wickedness.
- 4 No one preferreth his suit in justice,  
And no one pleadeth in truth :  
Trusting in vanity, and speaking lies ;  
Conceiving mischief, and bringing forth iniquity.
- 5 They hatch the eggs of the basilisk,  
And weave the web of the spider ;  
He that eateth of their eggs dieth :  
And when it is crushed, a viper breaketh forth,
- 6 Of their webs no garment shall be made ;  
Neither shall they cover themselves with their works :  
Their works are works of iniquity,  
And the deed of violence is in their hands.

7 Their feet run swiftly to evil,  
And they hasten to shed innocent blood :  
Their devices are devices of iniquity ;  
Destruction and calamity is in their paths.

8 The way of peace they know not ;  
Neither is there any judgement in their  
tracks :

They have made to themselves crooked paths ;  
Whoever goeth in them, knoweth not peace.

9 Therefore is judgement far distant from us ;  
Neither doth justice overtake us :

We look for light, but behold darkness ;  
For brightness, but we walk in obscurity.

10 We grope for the wall, like the blind ;  
And we wander, as those that are deprived  
of sight ;

We stumble at mid-day, as in the twilight ;  
In the midst of delicacies, as among the  
dead.

11 We groan all of us, like the bears ;  
And like the doves we make a continued  
moan :

We look for judgement, and there is none ;  
For salvation, and it is far distant from us.

12 For our transgressions are multiplied before  
thee ;

And our sins bring an accusation against us :

For our transgressions cleave fast unto us ;

And our iniquities we acknowledge.



13 By rebelling, and lying, against JEHOVAH ;  
And by turning backward from following  
our God :

By speaking injury, and receiving revolt ;  
And by meditating from the heart lying  
words.

14 And judgement is turned away backwards ;  
And justice standeth aloof :  
For truth hath stumbled in the open street ;  
And rectitude hath not been able to enter.

15 And truth is utterly lost ;  
And he that shunneth evil, exposeth himself  
to be plundered :  
And JEHOVAH saw it,  
And it displeased him, that there was no  
judgement.

16 And he saw, there was no man ;  
And he wondered, that there was no one to  
interpose :  
Then his own arm wrought salvation for him ;  
And his righteousness, it supported him.

17 And he put on righteousness, as a breast-plate ;  
And the helmet of salvation was on his  
head :

And he put on the garments of vengeance for  
his clothing ;

And he clad himself with zeal, as with a  
mantle.

18 He is mighty to recompence ;  
He that is mighty to recompence will re-  
quite :  
Wrath

Wrath to his adversaries, recompence to his enemies ;

To the distant coasts a recompence will he requite.

19 And they from the West shall revere the name of JEHOVAH ;

And they from the rising of the sun, his glory ;

When he shall come, like a river straitened in his course,

Which a strong wind driveth along.

20 And the Redeemer shall come to Sion ;

And shall turn away iniquity from Jacob ;  
saith JEHOVAH.

21 And this is the covenant, which I make with them ; saith JEHOVAH :

My spirit, which is upon thee,

And my words, which I have put in thy mouth ;

They shall not depart from thy mouth,

Nor from the mouth of thy seed,

Nor from the mouth of thy seed's seed, saith  
JEHOVAH ;

From this time forth for ever.

## C H A P. LX.

1 ARISE, be thou enlightened ; for thy light is come ;

And the glory of JEHOVAH is risen upon thee.

2 For

- 2 For behold, darkness shall cover the earth;  
And a thick vapour the nations:  
But upon thee shall JEHOVAH arise;  
And his glory upon thee shall be conspicuous.
- 3 And the nations shall walk in thy light;  
And kings in the brightness of thy sun-rising.
- 4 Lift up thine eyes round about, and see;  
All of them are gathered together, they come  
unto thee;  
Thy sons shall come from afar;  
And thy daughters shall be carried at the side.
- 5 Then shalt thou fear, and overflow with joy;  
And thy heart shall be ruffled, and dilated;  
When the riches of the sea shall be poured in  
upon thee;  
When the wealth of the nations shall come  
unto thee.
- 6 An inundation of camels shall cover thee;  
The dromedaries of Midian and Ephah;  
All of them from Saba shall come:  
Gold and frankincense shall they bear:  
And the praise of JEHOVAH shall they joyfully  
proclaim.
- 7 All the flocks of Kedar shall be gathered unto  
thee;  
Unto thee shall the rams of Nebaioth minister:  
They shall ascend with acceptance on mine  
altar;  
And my beauteous house I will yet beautify.
- 8 Who are these, that fly like a cloud?

And



- And like doves upon the wing?  
9 Verily the distant coasts shall await me;  
And the ships of Tarshish among the firsts  
To bring thy sons from afar;  
Their silver and their gold with them:  
Because of the name of JEHOVAH thy God;  
And of the Holy One of Israel; for he hath  
glorified thee.  
10 And the sons of the stranger shall build up thy  
walls;  
And their kings shall minister unto thee:  
For in my wrath I smote thee;  
But in my favour I will embrace thee with the  
most tender affection.  
11 And thy gates shall be open continually;  
By day, or by night, they shall not be shut:  
To bring unto thee the wealth of the nations;  
And that their kings may come pompously at-  
tended.  
12 For that nation, and that kingdom,  
Which will not serve thee, shall perish:  
Yea, those nations shall be utterly desolated.  
13 The glory of Lebanon shall come unto thee;  
The fir-tree, the pine, and the box together:  
To adorn the place of my sanctuary;  
And that I may glorify the place, whereon I  
rest my feet.  
14 And the sons of thine oppressors shall come  
bending before thee;  
And

And all, that scornfully rejected thee, shall do  
obeisance to the soles of thy feet :

And they shall call thee, The City of JEHO-  
VAH ;

The Sion of the Holy One of Israel.

15 Instead of thy being forsaken,  
And hated, so that no one passed through  
thee ;

I will make thee an everlasting boast ;

A subject of joy for perpetual generations.

16 And thou shalt suck the milk of nations ;  
Even at the breast of kings shall thou be fos-  
tered :

And thou shalt know, that I JEHOVAH am  
thy saviour ;

And that thy redeemer is the Mighty One of  
Jacob.

17 Instead of brass, I will bring gold ;

And instead of iron, I will bring silver :

And instead of wood, brass ;

And instead of stones, iron,

And I will make thine inspectors peace ;

And thine exacters, righteousness.

18 Violence shall no more be heard in thy land ;

Destruction and calamity, in thy borders :

But thou shalt call thy walls salvation ;

And thy gates, praise.

19 No longer shalt thou have the sun for a light  
by day ;

Nor by night shall the brightness of the moon  
enlighten thee : For

- For JEHOVAH shall be to thee an everlasting  
light,  
And thy God shall be thy glory.  
20 Thy sun shall no more go down ;  
Neither shall thy moon wane :  
For JEHOVAH shall be thine everlasting light ;  
And the days of thy mourning shall be ended.  
21 And thy people shall be all righteous ;  
For ever shall they possess the land :  
The cion of my planting, the work of my  
hands, that I may be glorified.  
22 The little one shall become a thousand ;  
And the small one a strong nation :  
I JEHOVAH in due time will hasten it.

## C H A P. LXI.

- 1 THE spirit of JEHOVAH is upon me,  
Because JEHOVAH hath anointed me.  
To publish glad tidings to the meek hath he sent  
me ;  
To bind up the broken-hearted :  
To proclaim to the captives freedom ;  
And to the bounden, perfect liberty :  
2 To proclaim the year of acceptance with JEHO-  
VAH ;  
And the day of vengeance of our God.  
To comfort all those that mourn ;  
3 To impart [gladness] to the mourners of Sion ;  
To give them a beautiful crown instead of ashes ;

T

The



The oil of gladness instead of sorrow;

The clothing of praise, instead of the spirit of heaviness.

That they may be called trees approved;

The plantation of JEHOVAH for his glory.

4 And they that spring from thee shall build up the ruins of old times:

They shall restore the ancient desolations:

They shall repair the cities laid waste;

The desolations of continued ages.

5 And strangers shall stand up and feed your flocks;

And the sons of the alien shall be your husbandmen and vine-dressers.

6 But ye shall be called the priests of JEHOVAH;

The ministers of our God shall be your title.

The riches of the nations shall ye eat;

And in their glory shall ye make your boast.

7 Instead of your shame, ye shall receive a double inheritance;

And of your ignominy, ye shall rejoice in their portion:

For in their land a double share shall ye inherit;

And everlasting gladness shall ye possess.

8 For I am JEHOVAH, who love judgement;

Who hate rapine and iniquity:

And I will give them the reward of their work with faithfulness;

And an everlasting covenant I will make with them:

9 And

9 And their seed shall be illustrious among the nations;

And their offspring in the midst of the peoples.

All they that see them shall acknowledge them,

That they are a seed, which JEHOVAH hath blessed.

10 I will greatly rejoice in JEHOVAH;

My soul shall exult in my God.

For he hath clothed me with the garments of salvation;

He hath covered me with the mantle of righteousness:

As the bridegroom decketh himself with a priestly crown;

And as the bride adorneth herself with her costly jewels.

11 Surely, as the earth pusheth forth her tender shoots;

And as a garden maketh her seed to germinate:

So shall the Lord JEHOVAH cause righteousness to spring forth;

And praise, in the presence of all the nations.

### C H A P. LXII.

1 FOR Sion's sake I will not keep silence;

And for the sake of Jerusalem I will not rest:

Until her righteousness break forth as a strong light;

- And her salvation, like a blazing torch.  
2 And the nations shall see thy righteousness;  
And all the kings, thy glory :  
And thou shalt be called by a new name,  
Which the mouth of JEHOVAH shall fix upon  
thee.  
3 And thou shalt be a beautiful crown in the  
hand of JEHOVAH ;  
And a royal diadem in the grasp of thy God.  
4 No more shall it be said unto thee, Thou for-  
faken !  
Neither to thy land shall it be said any more,  
Thou desolate !  
But thou shalt be called, The object of my de-  
light ;  
And thy land, The wedded matron :  
For JEHOVAH shall delight in thee ;  
And thy land shall be joined in marriage.  
5 For as a young man weddeth a virgin,  
So shall thy restorer wed thee :  
And as a bridegroom rejoiceth in his bride,  
So shall thy God rejoice in thee.  
6 Upon thy walls, O Jerusalem,  
Have I set watchmen all the day ;  
And all the night long they shall not keep  
silence.  
O ye, that proclaim the name of JEHOVAH !  
7 Keep not silence yourselves, nor let him rest in  
silence ;

Until



Until he establish, and until he render,  
Jerusalem a praise in the earth.

8 JEHOVAH hath sworn by his right hand, and  
by his powerful arm :

I will no more give thy corn for food to thine  
enemies ;

Nor shall the sons of the stranger drink thy  
must, for which thou hast laboured :

9 But they, that reap the harvest shall eat it, and  
praise JEHOVAH ;

And they, that gather the vintage, shall drink  
it in my sacred courts.

10 Pass ye, pass through the gates ; prepare the  
way for the people !

Cast ye up, cast up the causeway ; clear it from  
the stones !

Lift up on high a standard to the nations !

11 Behold, JEHOVAH hath thus proclaimed to the  
end of the earth :

Say ye to the daughter of Sion, Lo thy saviour  
cometh ?

Lo ! his reward is with him, and the recom-  
pense of his work before him.

And they shall be called, The holy people, the  
redeemed of JEHOVAH :

12 And thou shalt be called ; The much desired,  
The city unforsaken.

## C H A P. LXIII.

1 CHO. WHO is this, that cometh from  
Edom?

With garments deeply dyed from Botfra?  
This, that is magnificent in his apparel;  
Marching on in the greatness of his  
strength?

MEŞ. I, who publish righteousness, and am  
mighty to save.

2 CHO. Wherefore is thine apparel red?  
And thy garments, as of one that tread-  
eth the wine-vat?

3 MEŞ. I have trodden the vat alone;  
And of the peoples there was not a man  
with me.

And I trod them in mine anger;  
And I trampled them in mine indigna-  
tion:

And their life-blood was sprinkled  
upon my garments;

And I have stained all mine apparel.

4 For the day of vengeance was in my  
heart;

And the year of my redeemed was come.

5 And I looked, and there was no one to  
help:

And I was astonished, that there was no  
one to uphold:

Therefore

Therefore mine own arm wrought salvation for me,

And mine indignation itself sustained me.

6 And I trod down the peoples in mine anger ;

And I crushed them in mine indignation ;

And I spilled their life-blood on the ground.

7 THE mercies of JEHOVAH will I record,  
the praise of JEHOVAH ;

According to all that JEHOVAH hath bestowed upon us :

And the greatness of his goodness to the house of Israel ;

Which he hath bestowed upon them, through his tenderness and great kindness,

8 For he said : Surely they are my people, children that will not prove false ;

And he became their saviour in all their distresses.

9 It was not an envoy, nor an angel of his presence, that saved them :

Through his love, and his indulgence, He himself redeemed them :

And he took them up, and he bare them, all the days of old.

10 But they rebelled, and grieved his holy spirit ;



So that he became their enemy; and he fought  
against them.

11 And he remembered the days of old, Moses  
his servant;

How he brought them up from the sea, with  
the shepherd of his flock;

How he placed in his breast his holy spirit;

12 Making his glorious arm to attend Moses on  
his right hand in his march;

Cleaving the waters before them, to make him-  
self a name everlasting;

13 Leading them through the abyfs, like a courfer  
in the plain, without obstacle.

14 As the herd descendeth to the valley, the spirit  
of JEHOVAH conducted them:

So didst thou lead thy people, to make thyself  
a name illustrious.

15 Look down from heaven, and see, from thy  
holy and glorious dwelling:

Where is thy zeal, and thy mighty power;

The yearning of thy bowels, and thy tender  
affections? are they restrained from us?

16 Verily, Thou art our Father; for Abraham  
knoweth us not,

And Israel doth not acknowledge us.

Thou, O JEHOVAH, art our Father:

O deliver us for the sake of thy name!

17 Wherefore, O JEHOVAH, dost thou suffer us  
to err from thy ways?

To harden our hearts from the fear of thee?

Return,

- Return, for the sake of thy servants;  
For the sake of the tribes of thine inheritance.  
18 It is little, that they have taken possession of  
thy holy mountain;  
That our enemies have trodden down thy sanctuary:  
19 We have long been as those, whom thou hast  
not ruled;  
Who have not been called by thy name.

## C H A P. LXIV.

- 1 O! that thou wouldst rend the heavens, that  
thou wouldst descend;  
That the mountains might flow down at thy  
presence!  
2 As the fire kindleth the dry fuel;  
As the fire causeth the waters to boil:  
To make known thy name to thine enemies;  
That the nations might tremble at thy presence.  
3 When thou didst wonderful things, which we  
expected not;  
Thou didst descend; at thy presence the mountains  
flowed down.  
4 For never have men heard, nor perceived by  
the ear;  
Nor hath eye seen, a God beside thee,  
Who doeth such things for those that trust in  
him.  
5 Thou meetest with joy those, who work righteousness;  
Who

Who in thy ways remember thee :  
Lo ! Thou art angry ; for we have sinned :  
Because of our deeds ; for we have been rebellious.

6 And we are all of us as a polluted thing ;  
And like a rejected garment are all our righteous deeds :  
And we are withered away, like a leaf, all of us ;  
And our sins, like the wind, have borne us away.

7 There is no one, that invoketh thy name ;  
That rouseth himself up to lay hold on thee :  
Therefore thou hast hidden thy face from us ;  
And hast delivered us up into the hand of our iniquities.

8 But Thou, O JEHOVAH, Thou art our Father ;  
We are the clay, and Thou hast formed us :  
We are all of us the work of thy hands.

9 Be not wroth, O JEHOVAH, to the uttermost ;  
Nor for ever remember iniquity.  
Behold, look upon us, we beseech thee ; we are all thy people.

10 Thy holy cities are become a wilderness ;  
Sion is become a wilderness ; Jerusalem is desolate.

11 Our holy and glorious Temple,  
Wherein our fathers praised thee,  
Is utterly burnt up with fire ;

And



And all the objects of our desire are become a  
devastation.

12 Wilt thou contain thyself at these things, O  
JEHOVAH?

Wilt thou keep silence, and still grievously  
afflict us?

### C H A P. LXV.

1 I AM made known to those, that asked not  
for me;

I am found of those, that sought me not:

I have said: Behold me, here I am,

To the nation, which never invoked my name:

2 I have stretched out my hands all the day to a  
rebellious people,

Who walk in an evil way, after their own de-  
vices.

3 A people, who provoke me to my face con-  
tinually;

Sacrificing in the gardens, and burning incense  
on the tiles:

4 Who dwell in the sepulchres, and lodge in the  
caverns;

Who eat the flesh of the swine;

And the broth of abominable meats is in their  
vessels.

5 Who say: Keep to thyself; come not near me;  
for I am holier than thou.

These

These kindle a smoke in my nostrils, a fire burning all the day long.

6 Behold, this is recorded in writing before me:  
I will not keep silence, but will certainly requite;

7 I will requite into their bosom their iniquities;  
And the iniquities of their fathers together,  
saith JEHOVAH.

Who burnt incense on the mountains, and dishonoured me upon the hills;

Yea I will pour into their bosom the full measure of their former deeds.

8 Thus saith JEHOVAH:

As when one findeth a good grape in the cluster;

And sayeth: Destroy it not; for a blessing is in it:

So will I do for the sake of my servants; I will not destroy the whole.

9 So will I bring forth from Jacob a seed;  
And from Judah an inheritor of my mountain;

And my chosen shall inherit the land;

And my servants shall dwell there.

10 And Sharon shall be a fold for the flock,  
And the valley of Achor a resting for the herd;  
For my people, who have sought after me.

11 But ye, who have deserted JEHOVAH;

And

- And have forgotten my holy mountain:  
Who set in order a table for Gad;  
And fill out a libation to Meni:  
12 You will I number out to the sword;  
And all of you shall bow down to the slaughter:  
Because I called, and ye answered not;  
I spake, and ye would not hear:  
But ye did that, which is evil in my sight;  
And that, in which I delighted not, ye chose.  
13 Wherefore thus saith the Lord JEHOVAH:  
Behold, my servants shall eat, but ye shall be famished;  
Behold, my servants shall drink, but ye shall be thirsty;  
Behold, my servants shall rejoice, but ye shall be confounded;  
14 Behold, my servants shall sing aloud, for gladness of heart;  
But ye shall cry aloud, for grief of heart;  
And in the anguish of a broken spirit shall ye howl.  
15 And ye shall leave your name for a curse to my chosen:  
And the Lord JEHOVAH shall slay you:  
And his servants shall he call by another name.  
16 Whoso blesteth himself upon the earth,  
Shall blest himself in the God of truth:  
And whoso sweareth upon the earth,

Shall



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And whoso sweareth upon the earth,

Shall

Shall swear by the God of truth.

Because the former provocations are forgotten;

And because they are hidden from mine eyes.

17 For behold, I create new heavens, and a new earth;

And the former ones shall not be remembered,

Neither shall they be brought to mind any more.

18 But ye shall rejoice and exult in the age to come, which I create :

For lo! I create Jerusalem a subject of joy, and her people of gladness;

19 And I will exult in Jerusalem, and rejoice in my people.

And there shall not be heard any more therein, The voice of weeping, and the voice of a distressful cry.

20 No more shall be there an infant shortlived ;

Nor an old man who hath not fulfilled his days :

For he, that dieth at an hundred years, shall die a boy ;

And the sinner that dieth at an hundred years shall be deemed accursed.

21 And they shall build houses, and shall inhabit them ;

And they shall plant vineyards, and shall eat the fruit thereof.

22 They shall not build, and another inhabit ; They shall not plant, and another eat :

For



For as the days of a tree, shall be the days of my people ;

And they shall wear out the works of their own hands.

23 My chosen shall not labour in vain ;

Neither shall they generate a shortlived race :

For they shall be a seed blessed of JEHOVAH ;

They, and their offspring with them.

24 And it shall be, that before they call, I will answer :

They shall be yet speaking, and I shall have heard.

25 The wolf and the lamb shall feed together ;

And the lion shall eat straw like the ox :

But as for the serpent, dust shall be his food.

They shall not hurt, neither shall they destroy,

In all my holy mountain, saith JEHOVAH.

## C H A P. LXVI.

1 THUS saith JEHOVAH :

The heavens are my throne ; and the earth is my footstool :

Where is this house, which ye build for me ?

And where is this place of my rest ?

2 For all these things my hand hath made ;

And all these things are mine saith JEHOVAH.

But such a one will I regard, even him that is humble.

And of a contrite spirit, and that revereth my word.

3 He

3 He that slayeth an ox, killeth a man;  
That sacrificeth a lamb, beheadeth a dog;  
That maketh an oblation, [offereth] swine's  
blood:

That burneth incense, bleisseth an idol:  
Yea, they themselves have chosen their own  
ways:

And in their abominations their soul delighteth.  
4 I will also choose their calamities;  
And what they dread, I will bring upon them;  
Because I called, and no one answered;  
I spake, and they would not hear:  
And they have done what is evil in my sight;  
And that, in which I delighted not, they have  
chosen.

5 Hear ye the word of JEHOVAH, ye that re-  
vere his word:

Say ye to your brethren, that hate you;  
And that thrust you out for my name's sake:  
JEHOVAH will be glorified, and he will appear:  
To your joy [will he appear,] and they shall be  
confounded.

6 A voice of tumult from the City! a voice  
from the Temple!

The voice of JEHOVAH! rendering recompence  
to his enemies.

7 Before she was in travail, she brought forth;  
Before

Before her pangs came, she was delivered of a male.

8 Who hath heard such a thing? and who hath seen the like of these things?

Is a country brought forth in one day?

Is a nation born in an instant?

For no sooner was Sion in travail, than she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith JEHOVAH:

Shall I, who beget, restrain the birth? saith thy God.

10 Rejoice with Jerusalem, and exult on her account, all ye that love her;

Be exceeding joyful with her, all ye that mourn over her;

11 That ye may suck, and be satisfied, from the breast of her consolations;

That ye may draw forth the delicious nourishment, from her abundant stores.

12 For thus saith JEHOVAH:

Behold, I spread over her prosperity, like the great River;

And like the overflowing Stream the wealth of the nations:

And ye shall suck at the breast;

Ye shall be carried at the side;

And on the knees shall ye be dandled.

13 As one, whom his mother comforteth,

U

So



- So will I comfort you :  
And in Jerusalem shall ye receive consolation.  
14 And ye shall see it, and your heart shall rejoice ;  
And your bones shall flourish, like the green herb ;  
And the hand of JEHOVAH shall be manifested to his servants :  
And he will be moved with indignation against his enemies.  
15 For, behold ! JEHOVAH shall come, as a fire ;  
And his chariot, as a whirlwind :  
To breathe forth his anger in a burning heat,  
And his rebuke in flames of fire.  
16 For by fire shall JEHOVAH execute judgement ;  
And by his sword, upon all flesh ;  
And many shall be the slain of JEHOVAH.  
17 They who sanctify themselves, and purify themselves,  
In the gardens, after the rites of Achad ;  
In the midst of those who eat swine's flesh,  
And the abomination, and the field-mouse ;  
Together shall they perish saith JEHOVAH.  
18 For I know their deeds, and their devices :  
And I come to gather all the nations and tongues together ;  
And they shall come, and shall see my glory.  
19 And I will impart to them a sign ;

And

And of those that escape I will send to the nations:

To Tarshish, Phul, and Lud, who draw the bow;

Tubal, and Javan, the far distant coasts:

To those, who never heard my name;

And who never saw my glory:

And they shall declare my glory among the nations.

20 And they shall bring all your brethren,  
From all the nations, for an oblation to JEHO-

HOVAH;

On horses, and in litters, and in couches;

On mules, and on dromedaries;

To my holy mountain Jerusalem, saith JEHO-

VAH.

Like as the sons of Israel brought the oblation,  
In pure vessels, to the house of JEHOVAH.

21 And of them will I also take,  
For Priests, and for Levites, saith JEHOVAH.

22 For like as the new heavens,  
And the new earth, which I make,  
Stand continually before me, saith JEHOVAH;  
So shall continue your seed, and your name.

23 And it shall be, from new moon to new moon,  
And from sabbath to sabbath;  
All flesh shall come to worship before me,  
saith JEHOVAH.

24 And they shall go forth, and shall see,

The

The carcases of the men, who rebelled against  
me,

For their worm shall not die,

And their fire shall not be quenched ;

And they shall be an abhorrence to all flesh.

F I N I S.

